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THE FRUIT OF THE VINE."

UNFERMENTED OR FERMENTED—WHICH?

5 ESSENTIAL POINTS IN THE WINE QUESTION; REVIEW OF  
COMMUNION WINE"; REVIEW OF AN ARTICLE ENTITLED  
"CHRIST AND THE TEMPERANCE QUESTION," IN THE  
CHRISTIAN UNION; AND FERMENTED WINE, BEER,  
AND ALCOHOL AS REMEDIES—ARE THEY  
USEFUL OR INJURIOUS?

BY

JOHN ELLIS, M.D.,

THOR OF "THE AVOIDABLE CAUSES OF DISEASE," "DETERIORATION OF THE  
PURITAN STOCK," "THE WINE QUESTION," ETC.

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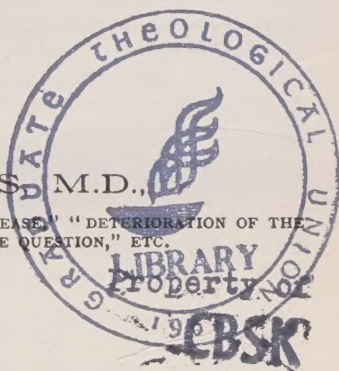
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## PREFACE AND CONTENTS.

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IN this work the author has endeavored to present the wine, alcoholic, and temperance question in all of its various aspects.

In Part First, the essential points in the wine question, upon which the final decision must in the end rest, are carefully considered. These points are:

FIRST (page 7). Does the juice of good, cultivated, sweet grapes as the Lord has organized it in the grapes on the vine, contain any impurities which require to be removed by fermentation before the juice is suitable either to be used as a beverage to nourish the human body, or to represent the Lord's blood in the most Holy Communion?

SECOND (page 10). Is the process of fermentation a process of purification, as is assumed by the advocates for the use of fermented wine, or is it a process of decomposition and destruction, in which the good and useful substances organized by the Lord in the fruit of the vine, are destroyed until it becomes an unwholesome and poisonous fluid?

THIRD (page 13). Is the unfermented juice of the grape wine, and was it called wine by the ancient Hebrews and Greeks? Are there two kinds of wine—one unfermented and the other fermented?

FOURTH (page 16). Are fermented wine, beer, and all fluids which contain alcohol poisons? and is the moderate drinking of such fluids injurious? Final appeal, page 24.

### PART SECOND. PAGE 29.

The wine question, in the light of the Hebrew and Greek Scriptures, ancient history and tradition, and modern facts and science, in a review of Rev. ———'s "Communion Wine," and pamphlets by other clergymen.

This and the part which follows are strictly controversial, in

which the strongest arguments and assumptions which the ablest advocates for the use of fermented wine have been able to make, are presented in their own language, to which a reply, sustained by well-established facts, has been made to every important argument and assumption. The reader is requested to peruse the following pages with, as far as possible, an unbiassed mind, and then judge for himself.

In the controversial portion of this work the writer has carefully omitted the names of the advocates for the use of fermented wine. He has done this for two reasons: First, he desires no personal controversy; Second, he feels that the day is not far distant when the writers, or their successors or descendants, will regret to see their names connected with the advocacy of intoxicating drinks.

### PART THIRD. PAGE 83.

A review of an article entitled "Christ and the Temperance Question," in *The Christian Union*, for July 11, 1891. As the above article was written after the "Reply to Communion Wine" had been written and sent to the clergy of our country, it became necessary to reply for the second time to the same or similar arguments and assumptions, consequently this reply was written, printed, and also sent to all the clergymen in our country whose names could be obtained, about 90,000 in all.

"The Tobacco Problem." Page 110.

### PART FOURTH. PAGE 111.

#### FERMENTED WINE, ALCOHOL, ETC., AS REMEDIES.

In this section we have the testimony of some of the ablest physicians in the world, who have carefully treated patients with and without alcoholic and fermented drinks, that such fluids are not only entirely unnecessary in the treatment of diseases, but also that their use is attended by the most fearful destruction of life—and likewise that when they do not destroy life, they generally retard recovery by interfering with the removal of impurities, and the appropriation of the nourishment required for restoring the diseased and debilitated structures of the body.

## I.

### THE ESSENTIAL POINTS IN THE WINE QUESTION.

LOOKING at the wine question in the light of reason and Divine Revelation, it can be abundantly shown from the Word of the Lord, history, and science, that there are two kinds of wine clearly and distinctly recognized; the one as it has been sweetened and ripened in the grape on the vine by the Lord, and entirely unleavened or unfermented; and the other leavened or fermented by ferment, aided by man's ingenuity in providing suitable vessels and temperature, and restraining the action of the ferment, either by strong casks or bottles, or by the addition of some foreign substance to prevent the entire destruction of the wine.

#### THREE UNWARRANTABLE ASSUMPTIONS.

The advocates for the use of fermented wine as a beverage and for communion purposes, base their whole argument upon three assumptions. First: That the juice as pressed from grapes is impure and altogether unfit for use as a communion wine. Second: That fermentation is an orderly process of purification, by which the juice of grapes is purified from "its inherent impurities," and rendered fit for use. Third: That there is but one kind of wine, and that is fermented wine, and that the unfermented juice of grapes has never been recognized as wine either in the past or present.



Now, although the most positive and conclusive testimony has been produced—testimony drawn from science, history, experience, and the Sacred Scriptures—that these assumptions have not the slightest foundation in truth, and that they are entirely unsustained by facts, yet in scarcely a single instance, so far as I know, has any serious attempt been made to reply to the facts, arguments, and positive statements presented, especially in regard to the first two assumptions, although the advocates for the use of fermented wine have repeatedly been urged to do so. They simply almost totally ignore these essential points.

Now, I ask my brethren and sisters of the Christian Church if such a course is right. Our opponents on the wine question absolutely ignore the two first essential and fundamental points in this discussion. Every intelligent man and woman who is not unwilling to see, cannot fail to see:—First: If the unfermented juice of good, sweet, sound grapes contains no impurities, the whole argument in favor of fermented wine has no foundation on which to stand. Second: If it can be clearly shown (as it can be) that fermentation is not a purifying process, but is a process of destruction and contamination, and that its results bear no resemblance to those which follow in the regeneration of man, but are directly the opposite, then our opponents have no ground for an argument. Third: If it can be shown, as has been repeatedly done, that the word wine, in all the languages with which we have to do in this discussion, like our word cider, is a generic name covering both the unfermented and fermented grape-juice; and that the juice of grapes just as it is pressed from the fruit, or as preserved free from fermentation, has been called wine in all ages, and was so called by the ancient Hebrews and Greeks, and that the



Lord himself called it wine, why should our opponents, especially so many of our clergy, strive so hard to justify and uphold the use of intoxicating wine?

To bring the above essential points distinctly before the clergy and laity of our churches who uphold the use of fermented wine as a communion wine and as a beverage, and ask them to meet the facts, essential points, and arguments presented, fairly if they can, and if they cannot, to ask them, as honorable Christian men, to give up the use and advocacy of fermented wine, is the object of this pamphlet.

It seems to me certain that the use of fermented wine as a communion wine is a great evil, and one of the chief supports of the drink habit, of the saloon, of drunkenness and consequent misery, and a great obstacle to the progress of a living Christianity at this day. The judges of our courts assure us that from 70 to 90 per cent. of all the crime, wretchedness, and poverty which exist in our midst, is caused by the use of intoxicating drinks.

In the name of suffering humanity, and as a member of the organized Christian Church, I appeal to my brethren and sisters, one and all, to give to the following exposure of the assumptions upon which all the arguments for the use of fermented wine are founded, an earnest and prayerful consideration.

#### FIRST ASSUMPTION—IMPURITY OF GRAPE-JUICE.

The first assumption of our opponents on the wine question is, that the juice of good, sweet, sound grapes is impure, and unfit for use as a communion wine and a beverage until after it has been fermented. This is the primary assumption upon which all the arguments of the advocates for the use of fermented wine rest.

But leaven or ferment destroys the sweet in the juice

of grapes and converts it into alcohol, which, when men drink it, causes derangement, impurity, drunkenness, and insanity.

When the component parts of unfermented wine, or pure grape-juice, have been compared with a woman's milk by chemists, the results have been found as follows, in one hundred parts of each :

HUMAN MILK.	GRAPE JUICE.	
1.05	1.7	{ Albuminoid and Nitrogenous matter.
11.0	12.20	Sugar, gum, etc.
0.4	1.7	Mineral substances.
87.	75. to 85.	Water.

The unfermented juice of the grape is, therefore, more nourishing than milk ; and being a liquid and easily digested, it is admirably adapted to supply the wants of the human body and make glad the heart of man. What fluid can more correctly represent the divine truth or the blood of the Lord in the most holy sacrament ?

#### THE BLOOD OF GRAPES AND MUST.

The blood of the grape is the sweet juice which has been ripened and sweetened in the grape, and which flows readily when the skin is ruptured, as blood flows from the human body when the skin is torn or cut. In its essential constituents it bears a wonderful resemblance to human blood ; whereas fermented wine in its essential constituents bears no resemblance to blood. As to must, it is a name which is, and often has been, given to the juice of grapes before and during fermentation, until the juice be-

comes clear and settled, when it is called wine. No one, so far as I am aware, claims that the fermenting juice of grapes, or fermenting must, ever has a good signification; therefore, when a good signification is given to must, reference must be had to the unfermenting juice of grapes. How can our Christian brethren assume that it requires fermented wine to cheer the hearts of men and women, when we read in the Word that "Corn shall make the young men cheerful, and tirosh (*must*) the maids" (Zech. ix. 17)? "Thou hast put gladness [the same which is translated cheereth in Judges ix. 13] in my heart, more than in the time that their corn and wine [*tirosh*—*must*] increased" (Ps. iv. 7).

The word wine in all the languages with which we have to do in this discussion, is a generic word, covering both the unfermented and fermented juice of grapes. Man drinks the juice of grapes, and in passing through his organism it is decomposed, and is cast out as urine and fæces; so the ferment or leaven-cells consume the nutritious substances in the juice of grapes, and decompose and cast them out as alcohol and lees. In both instances the fluid excretions are unclean and poisonous. Both fermented wine and urine have been used as medicines, and have, perhaps, sometimes been useful; but the really intelligent and competent physician has or should have at his command much better and safer remedies.

Can anything be more absurd and nonsensical than the claim of the one-wine theory men, that the word wine when applied in the Sacred Scriptures to grapes, and their juice as it is pressed from the grapes, is used proleptically or in anticipation of the fermented wine which can be manufactured from them by man aided by leaven? Yet they are compelled to claim this, for upon this assumption rest their entire arguments in favor of fermented wine.



## THE SECOND FUNDAMENTAL ASSUMPTION.

Is the process of fermentation a process of purification, as claimed by our opponents, or is it a process of destruction, contamination, and pollution?

Science has clearly demonstrated that fermentation is never caused by anything which has been organized within the grape or its skin. It has been definitely established that the germs or spores of ferment or leaven come from the atmosphere and lodge on the skins of grapes and their stems, and are washed into the juice when the grape is crushed. Pasteur says: "Albuminous bodies are never the ferments, but the aliment of the ferments"; "the true ferments are living organisms," which, he tells us, "eat, as it were," the nutritious substances contained in the juice; and as they consume these substances, they decompose them and send out excretions as does man when he eats grapes or drinks their juice; but the misfortune is, in the case of leaven, it lives in the juice and sends forth its excretions into the juice, and such as are soluble remain in the juice, and change its entire nature from a harmless, nutritious fluid into an intoxicating fluid.

Science has taught us clearly as to the organized substances contained in the juice of grapes, and the various structures of the body which they nourish; and that this juice bears a wonderful resemblance to blood in its constituents, all of which nourish the various structures of the body. Dr. B. W. Richardson, a distinguished English scientist, says:

"The constituent parts actually of blood and of the expressed wine are analogous. One of the most important elements of the blood, that which keeps it together, that which Plato speaks of as the 'plastic parts of the blood,' is the fibrine, and that is represented in the gluten of the unfermented wine. If we come to the nourishing part of the blood, that which we call the mother of the

tissues, we find it in the unfermented grape, in the albumen, and that is also present in the blood; and if we count all the salts there are in the blood, the proportion is nearly the same in the unfermented wine as in the blood; and if we come to the unfermented parts of the wine which support the respiration of the body, we find them in the sugar. Really and truly, on a question of symbolism, if there be anything at all in that, the argument is all in favor of unfermented wine."

We can all see that the natural food and drink which supply the wants of the natural body must symbolize goodness and truth which supply the spiritual wants of a man heavenward bound. If during the process of regeneration, goodness and truth overcome and separate that which is evil and false in the mind, and consequently they are more and more purified, then the man is more and more perfected; and we see that this process may go on indefinitely because it is an orderly and true process and renders the man more and more free. We see that regeneration is really a purifying process.

It is claimed that the process of fermentation of wine is really a process of purification similar to the process of regeneration in man. By the aid of science we shall be able to see whether this claim is true or false. If it is true, then those substances in the juice of grapes which nourish the body of man must be purified, strengthened, and made more nourishing, and they must overcome and cast out the leaven, and the good and nourishing substances in the grape-juice must never be overcome and cast out by the leaven.

Now, it is well known that unfermented wine before fermentation has commenced is never turbid or foul, but when once settled is as clear as fermented wine. Wine is called unfermented wine until the active process of fermentation is completed and it becomes a clear liquid.

Let us look for a moment at the chemical changes

wrought by fermentation. The two kinds of wine are totally distinct in their constituent parts, as shown in the following comparative table:—

UNFERMENTED WINE IS COM-  
POSED OF

1. Gluten and Albumen.
2. Sugar.
3. Gum.
4. Various odorous matters.
5. Malic Acid.
6. Citric Acid.
7. Phosphorus, and
8. Sulphur in combination.
9. Bitartrate of Potash.
10. Tartrate of Lime.
11. Water, etc.

FERMENTED WINE IS COM-  
POSED OF

1. *Alcohol*:—
2. *Ceanthic Acid*.
3. *Ceanthic Ether*.
4. *Essential, or volatile oils*.
5. *Acetic Acid, or vinegar*.
6. *Sulphate of Potash*.
7. Bouquet or Aroma.
8. Chlorides of Potassium and Sodium.
9. Tannin and coloring matter.
10. Undecomposed Sugar, Gum, etc., in small quantities.

It will be seen that the first six elements in the second table are entirely new, and not contained in the first table. The gluten and albumen, which are so essential to nourish the muscles, brain, and other soft structures of the body, are all gone. The organic acid and alkaline substances and phosphorus, which are so essential for the brain, harder structures, and bones, are either all gone or changed. The sugar which is so delightful and useful to give warmth to the body in an old well-fermented wine is all gone, destroyed or changed into alcohol. Truly is fermented wine “a mocker,” when it is claimed that it is the fruit of the vine; for it is in no true sense the product of the vine, and its essential constituent—alcohol—which enslaves and corrupts men physically and mentally, is never found in the fruit of the vine in its natural and healthy state—not a single drop of it is ever found in the grape. How can any minister of the Gospel claim that



fermented wine is the "fruit of the vine," of which our Blessed Lord commanded, "Drink ye, all, of it"?

If fermentation were a purifying process, as it is claimed, the good and useful substances organized by the Lord and ripened and sweetened in the grape, should always overcome the leaven and be strengthened and purified thereby, as goodness and truth are in the mind of man during regeneration; and they should become sweeter and more delightful, more strengthening and nourishing; but the simple fact is that the leaven always overcomes, destroys, or casts out all of the nourishing substances and the sugar, if not restrained by man either by strong bottles or casks, or by the addition or presence of some substance which is poisonous to the leaven or its activity. These simple facts settle the whole question beyond the possibility of a doubt. The attention of many of the advocates for the use of fermented wine has repeatedly been called to this essential point, but they always ignore it. How can they do so?

#### THE THIRD ASSUMPTION.

The third assumption is that there is but one kind of wine, and that is fermented wine. We all admit that fermented wine is, and has always been, called wine in all ages.

To prove how entirely untrue this assumption is, that unfermented grape-juice is not wine, I will first bring the testimony of the Lord Himself when on earth. He says:

"Neither do men put new wine (*oinon neon*) into old bottles; else the bottles break, and the wine runneth out, and the bottles perish; but they put new wine into new bottles, and both are preserved" (Matt. ix. 17).

Here we have the fresh, unfermented juice of the grape

called wine—"new wine." It could not be put into old bottles and be preserved, for old bottles, especially skin bottles, are sure to contain leaven cells, which would inevitably cause fermentation and burst the bottles, whether they were of skins, glass, or earthenware. We know that fermented wine can be preserved in old bottles, and that it is so preserved without bursting the bottles. Here, then, the fresh, unfermented juice of grapes is called wine by the Lord.

We know very well that the wine and must derived from grapes are totally different from fermented wine in their essential constituents and in their effects on man, and therefore they cannot be thus classed with it.

I thank the Lord that I was reared, more than half a century ago, in a church organization where I was taught by precept and example, by the clergy and prominent members, to shun the use of intoxicating drinks as a sin, and not in a church organization where I would have been taught by the clergy that it is right and proper to use them.

There is no question but that fermented or intoxicating wine is the natural symbol of the wine which we are told in Deut. xxxii. 33, "is the poison of dragons, and the cruel venom of asps";—the wine of which we are told in Jeremiah li. 7, "the nations have drunken," "therefore the nations are mad"; or the wine which we are told "is a mocker," and "biteth like a serpent and stingeth like an adder" (Prov. xx. 1; xxiii. 32).

Thus it may be clearly seen that the Sacred Scriptures distinctly recognize two kinds of wine: One kind is ripened and sweetened by the Lord in the grape, a good, healthy, nourishing fluid; the other is the product of leaven and of man's ingenuity, consequently it is a leavened wine and will intoxicate.

Please read the prohibition that was given to Aaron: "Do not drink wine, nor drink that maketh drunken, thou nor thy sons with thee, when ye go into the Tabernacle of the Congregation, lest ye die—that ye may put a difference between holy and unholy, and between unclean and clean" (Levit. x. 8-9), (*A. C.* 1072). Do a majority of our clergy think that there is no difference between holy and unholy and between unclean and clean; and that they can teach the people, in their sermons and periodicals, that it is right to drink "wine and drink that maketh drunken," and yet be sustained by the laity of our Churches?

Now, brethren and sisters of the Christian Church, which shall we choose for a Communion wine? The fruit of the vine—pure, unfermented wine—of which our Lord said, "Drink ye, all, of it"? or, an intoxicating cup—fermented wine—which is filling our land with wretched homes, with untold sorrows, and our prisons and asylums with criminals, drunkards, and the insane, and our graveyards with vast multitudes of the premature dead who have destroyed their own lives to gratify a perverted appetite?

That fermented wine is never the good wine of the Word, is perfectly clear and certain from the testimony already adduced; and we can also see, from the effects of fermented wine, that they are not from pure wine, but from pure wine perverted by fermentation.

"It is not for kings, O Lemuel, it is not for kings to drink wine, nor for princes strong drink; lest they drink, and forget the law, and pervert the judgment of any of the afflicted" (Proverbs xxxi. 4-7).

The use of fermented wine as a Communion wine is certainly a most fearful evil, not only because it leads the young and others into the use of intoxicating drinks, but because of its well-known effects on men who are striving



to reform and lead Christian lives. Sorrowful cases have come to my knowledge, two cases of which will be noticed in the following pages.

### IS ALCOHOL A POISON?

We are seriously told by a writer in a religious periodical, professing to be a physician of twenty years' experience, that alcohol is not a poison.

It is difficult to see how a physician, or any one else, who observes the effects produced on every hand, can claim that alcohol is not a poison. Look at the young man who has just taken his first glass, see his red, congested face, his excited manner; follow him up in his drinking day after day, month after month, and year after year; see him growing more and more demoralized, his passions perverted, his hands trembling; and see him at length reeling in the streets, and at last helplessly drunk upon the sidewalk; and talk about alcohol not being a poison! "How can a man talk so!" See him sacrificing everything for alcohol in some form to gratify his appetite—the happiness and comfort of his wife and children, their food, their clothing and their home, and even his own life, rather than give up his cups! Look at him, insane, committing all manner of crimes and impure acts! Look at him dying of apoplexy, paralysis, or delirium tremens, and tell me if healthy food ever produces such results. We know it does not. Alcohol begets in the drinker an unnatural appetite, like opium, tobacco, and many other poisons which no other substance on earth will ever satisfy. No healthy or orderly food or drink ever either does this, or requires, like alcohol, to be taken in increased quantities to satisfy the appetite for it, until many times the quantity required to kill a man not accustomed to its use can be taken with comparative impunity.

No poison causes diseases more manifest and characteristic of the poison than does alcohol. A man comes home, his wife and children see in a moment that he has been drinking—not water, nor milk, nor lemonade, nor the pure juice of grapes. You see him walking, or trying to walk, in the streets, you say he has been drinking; or you see him lying in the gutter, you say he is drunk. You know very well the cause of his diseased state, and that it is alcohol in some form. You know that healthy food or drink never causes such symptoms; consequently you know that alcohol is a poison.

Alcohol and drinks containing alcohol have been regarded as poisons in all ages of the world by the most intelligent medical writers, and are so regarded at this day. It not unfrequently destroys life in a few hours.

The late Prof. Willard Parker, one of the most distinguished of the physicians and surgeons of our country, in a letter to the Rev. Dr. Patton, says: "The alcohol is the one evil genius, whether in wine, or ale, or whiskey, and is killing the race of men. Stay the ravages of this one poison, alcohol, that king of poisons, the mightiest weapon of the devil, and the millennium will soon dawn." It is safe to say that it has killed and is killing more men and women than any other known poison, if not more than all other poisons put together; yet in a religious periodical we have a writer, claiming to be a medical man, declaring that alcohol is not a poison. When such an idea is promulgated throughout our land by a religious journal, what will the harvest be? Pliny, the elder (born A. D. 23), says:

"Wine takes away reason, engenders insanity, leads to thousands of crimes, and imposes such an enormous expense on nations."

Clement of Alexandria, who lived at the close of the second century, says:

"I admire those who require no other beverage than water, avoiding wine as they do fire. From its use arise excessive desires and licentious conduct. The circulation is accelerated, and the body inflames the soul" (Quoted in *Divine Law as to Wines*).

Sir Astley Cooper says: "I never suffer ardent spirits in my house, thinking them evil spirits. If the poor could witness the white livers, the dropsies, or the shattered nervous systems which I have seen, the consequences of drinking, they would be aware that spirits and poisons are synonymous terms."

Again he says: "We have all been in error in recommending wine as a tonic. Ardent spirits and poisons are convertible terms."

Even the common sense of the world as manifested in its poetry, has recognized the fact that fermented wine and other intoxicating drinks are poisons. Shakespeare, Milton, and Pope repeatedly proclaim this important truth, in lines ever memorable:

"O thou invisible spirit of wine! if thou hast no name to be known by, let us call thee—devil."

"O God! that men should put an enemy in their mouths, to steal away their brains! that we should with joy, revel, pleasure, and applause, transform ourselves into beasts."

"I will ask him (Othello) for my place again: he shall tell me, I am a drunkard. Had I as many mouths as Hydra, such an answer would stop them all. To be now a sensible man, by and by a fool, and presently a beast! O strange!"

"In the flowers that wreathe the sparkling bowl  
Fell adders hiss, and poisonous serpents roll."

"The brain dances to the maddening bowl."

"They fancy that they feel  
Divinity within them breeding wings,"



The writer has studied and practiced medicine for more than thirty years of his life, with facilities unsurpassed in our country for obtaining a correct knowledge as to the action of intoxicating drinks; and he cannot see how any physician can doubt that alcohol is a poison, and that all things containing this poison are entirely unfit for use as beverages during health, and rarely, if ever, useful during sickness.

The Section on Medicine in the International Medical Congress held in Philadelphia in the year 1876, containing representative medical men from all parts of our own country and Europe, after carefully examining the subject, at the request of the "National Temperance Society," reported as follows, through its Secretary, as to its worthlessness as food:

"Alcohol is not shown to have a definite food value by any of the usual methods of chemical analysis or physiological investigation."

As to the use of fermented and distilled liquors in the treatment of the sick, and during convalescence, owing to their general action, no remedies are more uncertain and unsafe in their action. After the first three years of my practice, I can safely say I did not *consent* to their use for more than one or two patients a year, and did not prescribe them at all; and to-day they are being discarded as remedies by large numbers of the most intelligent physicians in the world. I clip the following from the *Health Monthly*:

"The theory that whiskey is necessary in the treatment of pneumonia has received a blow from Dr. Bull, of New York, who discovers that in the New York hospitals sixty-five per cent. of the pneumonia patients die with alcoholic treatment, while in London, at the Object Lesson Temperance Hospital, only five per cent. die.—*Ex.*"

That diseases are often seriously aggravated, and convalescence either prevented or retarded by the use of fermented and alcoholic beverages, is beyond question with every physician who has been accustomed to treat patients without using them.

Yet, notwithstanding the testimony of the most distinguished observers and medical men and authors of the present and past centuries, that alcohol is a poison and has no food value, we have in the above medical correspondent of a Christian journal, a man who claims that alcohol is not a poison, and that it is useful as a food. Dr. Wm. B. Carpenter, the ablest physiologist of our century, declares that the idea that it "has a food value is an exploded myth."

Now, we will bring a small amount of the abundant testimony to be found in the Bible as to the inherent quality of fermented wine and other alcoholic drinks, and see whether they are poisons or not. Can we, as rational beings, infer that there is no difference between the good wine of which we are told to "drink abundantly,"—"wine which," we are told in Judges ix. 13, "cheereth God and man," and of which our Lord said at the Last Supper, "drink ye, all, of it,"—and the wine, which we are told in Deut. xxxii. 33, "is the poison of dragons, and the cruel venom of asps";—the wine of which we are told in Jeremiah li. 7, "the nations have drunk," "therefore the nations are mad"; or the wine which we are told in Prov. xx. 1; xxiii. 32, "is a mocker," and "biteth like a serpent and stingeth like an adder"?

I know of no standard work on the effects of medicines or on poisons, which does not recognize alcohol as a poison. In the United States Dispensatory we are told that: "As an article of daily use, alcoholic liquors produce the most deplorable consequences. Besides the

moral degradation which they cause, their habitual use gives rise to dyspepsia, hypochondriasis, visceral obstructions, dropsy, paralysis, and not unfrequently mania. When taken in large quantities, alcohol, in the various forms of ardent spirits, produces an apoplectic state, and occasionally speedy death; the face becomes livid or pale, the respiration stertorous, and the mouth frothy, and the sense and feeling are more or less completely lost."

All books on medical jurisprudence treat of "Poisoning by Alcohol," and we have but to look around us on every hand to behold the sad effects of this poison. Yet, in a religious paper we have a writer who claims to be a physician (and we understand that he is a clergyman also) openly declaring that alcohol is not a poison. Alas! alas!!

#### MODERATE DRINKING.

The greatest mortality which results from the use of intoxicating drinks, does not result from what is recognized as drunkenness, but from what is recognized as moderate but steady drinking. The drunkard, after his sprees, usually has seasons of abstinence during which he has a chance to recuperate or regain strength and vigor, and consequently drunkards often live to an advanced age; but the steady drinker has no such seasons of rest, but his face, by its almost constantly congested appearance, shows the condition of his internal organs; for the effect of alcohol is to paralyze the minute capillary vessels throughout the body and fill them with blood, which produces redness upon the surface and a sensation of warmth. The separation of waste and worn-out materials and their removal is effected largely through these minute blood-vessels, and it is through them that nourishment reaches all the structures of the body; consequently, the almost constant state of congestion of these

minute vessels, which results from regular, moderate drinking, interferes very seriously with this change or purification and renewal of all the structures of the body. As a result, while some drinkers die from drunkenness, many more die from apoplexy, paralysis, laryngitis and bronchitis, heart failure, fatty degeneration of the heart, diseases of the stomach and liver, Bright's disease of the kidneys, etc., and especially from an inability to either resist or withstand epidemic, contagious, or inflammatory diseases, or even mechanical injuries.

There are Life Insurance Companies which give special privileges to total abstainers over moderate drinkers (they never insure drunkards). Such companies find that they can give a bonus of from 17 to 23 per cent. to total abstainers as compared with moderate drinkers.

"Hon. Chauncey M. Depew will scarcely be accused of fanaticism on the question of liquor-drinking. His opinion as a man of wide observation and knowledge of human nature is valuable even to those who would discount his opinions on the political methods of dealing with the evil. Here is Mr. Depew's experience as stated in a speech of his before a company of railroad men :

"Twenty-five years ago I knew every man, woman, and child in Peekskill. And it has been a study with me to mark boys who started in every grade of life with myself, to see what has become of them. I was up last fall and began to count them over, and it was an instructive exhibit. Some of them became clerks, merchants, manufacturers, lawyers, doctors. *It is remarkable that every one of those that drank is dead*; not one living of my age. Barring a few who were taken off by sickness, *every one who proved a wreck and wrecked his family did it from rum and no other cause*. Of those who were church-going people, who were steady, industrious, and hard-working men, who were frugal and thrifty, every single one of them, without an exception, owns the house in which he lives and has something laid by, the interest on which, with his house, would carry him through many a rainy day. When a man



becomes debased with gambling, rum, or drink he doesn't care; all his finer feelings are crowded out. The poor women at home are the ones who suffer—suffer in their tenderest emotions; suffer in their affections for those whom they love better than life.”

I think almost every man who is 75 years old, if he will look back and review carefully his youthful acquaintances, can bear almost if not equally as strong testimony as to the effects of intoxicating drinks on human life. In view of such facts, how any intelligent man can fail to see that intoxicating drinks are poisonous, and that they should never be used during health, is beyond my comprehension. Does the deliberate entering upon such a course of life or the continuing in it come much short of being self-murder? If a Christian man has an appetite for such drinks which he thinks he cannot control, he can at least do his drinking privately, and not by his example lead his children, the young and other men, into the same evil habit. And the same may be said of the use of Tobacco, which is destroying the lives of so many. Professed Christians should strive to bring their Christianity into life, else it will do them little good. We know by observation that the steady drinker and the drunkard become slaves to their appetites, and that they will sacrifice their good names and their property until they see themselves, their wives, and children suffering seriously for the necessities of life before they will give up the use of intoxicating drinks; nor will a majority of them give up their cups, even though they see their wives and children not half sheltered, or half clad and fed, and their own health and life fading away. It is a horrible slavery from which they are suffering, compared with which African slavery was tender and merciful. Shall we as Christians encourage this most prominent evil of our age? Shall we hold on to the intoxicating cup as a Communion wine, instead

of using "the fruit of the vine"? Nothing so upholds our saloons and the prevailing drink habit which leads the young, as naturally as water runs down hill, into slavery and drunkenness, as does the use of fermented wine at the Communion-table. Let us do what we can toward the removal of this most pernicious practice from our midst by ceasing to use fermented wine as a Communion wine.

#### A FINAL APPEAL.

Dear brethren and sisters of the Christian Church, you have but to look around you to see that the world is full of suffering, wretchedness, and premature deaths; even the unborn perishing without ever seeing the light of day, infants dying in their mothers' arms, children and the young dying in vast numbers, and the middle-aged dying at all ages. How few reach the full age of man—three-score years and ten! The suffering and premature deaths in this world are the result of evils and falses which are cherished by its inhabitants, and our race can never be restored to a state of healthy, well-developed manhood until these evils and falses are put away. And before they are put away they must be seen; as we see that light from the Lord at this day is flowing into the world, what prevents our seeing the evils which cause all the suffering and premature deaths around us? Listen! and hear the Lord answer:

"And this is the judgment, that light has come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth the truth cometh to the light, that his deeds may be made manifest that they are wrought in God" (John iii. 19-21).

It is the opinion of the writer that few persons, if any,

have enjoyed greater facilities for examining the subject of intoxicants than he has; and he doubts if any one has, during the last forty years, more critically, carefully, or faithfully examined it in all its various aspects.

First, as a physician, his attention was early called to the consideration of the question of prescribing intoxicating drinks in cases of sickness; and during the first three years of his practice, by careful observation, he satisfied himself that, as remedies, they are rarely, if ever, useful, generally unreliable and often very injurious, and that, in every instance, it is not difficult for the intelligent and skillful physician to select much safer and better remedies.

Again, as a professor of the theory and practice of medicine in medical colleges in Cleveland and New York, as a lecturer on temperance and as a writer on the "Avoidable Causes of Disease and the Deterioration of the Puritan Stock," and finally in conducting a controversy with the clergy on the wine question for the last ten or twelve years, the writer has had occasion repeatedly and carefully to examine this question in all its aspects. And no one, he believes, has ever had the co-operation and assistance of a greater number of clergymen, physicians, and laymen in the consideration of the wine question. From those residing in the city of New York and its vicinity, in the East and in the West, the North and the South, and in England, he has received many suggestions, and has been able thereby to make clear many points which might otherwise have escaped his notice. And his opponents have brought to his notice many assumptions and arguments in favor of the use of intoxicants, to which he has had an opportunity of replying.

In view of these facts and this large experience, the writer submits that his views on this subject are entitled

to a respectful and attentive consideration; and if they are false their falsity should be shown, and the essential points in the discussion should be fairly met and not ignored; and the assumptions which have repeatedly been shown to be groundless, should not be reassumed dogmatically by some of our clergy as they have been in the past.

It is a heart-cheering truth that when we examine ourselves and discover a predominant evil, if we shun that evil as a sin against God, the Lord keeps us in the effort to shun all evils, and the Lord tells us that "he who does the truth comes to the light"; consequently He enables us to see other evils step by step as we resist them. If a lover of intoxicating drinks and tobacco examines himself in the light of the Sacred Scriptures, in the freedom with which the Lord has endowed him, with a willingness to see the truth and a desire to live it, it will not be difficult for him to see that either of these habits endangers his own health and life, and the comfort of all with whom he is intimately associated; then it will not be difficult for him to see that it is wrong for him to continue to indulge his perverted appetite; and if he sees and shuns one of these evils as a sin against God, in the new light and joy which flows into his mind, it will not be difficult for him to see that the other habit is injurious and wrong, and to shun it. And those who are parents will strive with all their might to protect their children and the young from contracting such habits. And similar remarks will apply to the habit of tight dressing; let those who have contracted this habit shun it as a sin against God, and it will not be difficult for them to see a large number of other evil habits and ideas which must be shunned before the New Jerusalem can descend and find an abiding-place among men. It is thus that our race is to be reformed



and elevated—by individual men and women shunning evils as sins against God.

We have our Church periodicals which should enlighten and lead their readers out of evil habits; but, alas! in too many of those controlled by Church organizations, the most manifest, if not the greatest evil of the age, even the drinking of intoxicants and their use in the Most Holy Sacrament is not allowed to be freely and fully discussed in their pages! We have our theological schools, but in this country they are too frequently controlled by men who believe in the use of intoxicating wine in the Most Holy Sacrament. Better, in my estimation, for any man desirous of preparing for the ministry and for the societies which he may hereafter serve, to humbly look to the Lord, and diligently search the Scriptures and draw his own conclusions, than to attend any theological school that encourages or upholds the use of intoxicants.

It is never safe to send boys to religious schools for an education where the teachers use either intoxicating drinks or tobacco, or where the use of these poisonous substances is not absolutely prohibited, and the prohibition enforced; for boys are so easily led by the example of teachers and older boys under such circumstances, that it is especially dangerous. I have known some sad cases which have resulted from sending boys and young men to schools where the use of these poisons was not prohibited. It would, I think, be far better for parents either to let children rest simply with the education which they can obtain at our common schools and at home, or to send them to the schools of other Christian denominations, where they would be taught by precept and example of teachers and fellow students to shun such demoralizing habits, than to send them to church schools where such habits are tolerated. And the same may be

said as to schools for young ladies where the destructive fashionable habits of dress are practiced or tolerated. False doctrines are less to be dreaded than such evils of life, which are working such destruction all around us.

A few years ago I met a young Englishman who was attending a theological school in this country. He told me that at home he belonged to a Band of Hope, and was a total abstainer from all intoxicating drinks, but that his present teachers had satisfied him that fermented wine was a good and useful beverage, and that he now drank it. I talked with him and called his attention to the danger he was incurring in thus using fermented wine, and earnestly advised him to give up its use. "Ah! but," he exclaimed, "I cannot do it, for I love it."

One Christmas day, not long ago, I met an old man on a street in New York, whom I had known intimately as a young man. He took me by the hand and exclaimed, "I am starving; I have nothing to eat, and no money with which to purchase any food." After giving him money to supply his immediate wants, and knowing that he had wrecked his early prospects and business through using intoxicating drinks, and that his wife and children, like himself, as a result, were struggling for a precarious living, I said to him: "When I knew you as a young man you were not in the habit of using intoxicating drinks. How happened you to commence drinking?" He replied that he went to a city, which he named, and came under the influence of certain theological teachers, and that they "demoralized" him by teaching him that fermented wine was a good and useful article to be used as a beverage; and consequently he commenced using it, and a small portion of the results was before me. But who can tell the sorrow, suffering, and wretchedness, endured by his wife and children as well as by himself?

## II.

### THE WINE QUESTION

IN THE LIGHT OF THE HEBREW AND GREEK SCRIPTURES, ANCIENT HISTORY AND TRADITION, AND MODERN SCIENCE, IN A REVIEW OF REV. ———'S "COMMUNION WINE"; ALSO CONTAINING NOTICES OF PAMPHLETS AND ARTICLES BY OTHER WRITERS IN THE VARIOUS CHURCHES, AND AN APPEAL TO CHRISTIANS OF EVERY NAME.

"COMMUNION WINE" is the title of a pamphlet of sixty pages now before the writer. As it has been widely circulated among the clergy, it may be well to subject it to a careful examination. It is quite evident that the author of the pamphlet has not thoroughly examined the wine question, and that he has not the knowledge required to do justice to it, and that he entered upon the inquiry full of preconceived ideas and prejudice, and has done his best to justify the use of fermented wine as a communion wine by making everything bend to this one idea. If a writer is allowed to quietly assume whatever he pleases, and to ignore everything that conflicts with his assumptions, then there is no difficulty in his proving to his own satisfaction and to the satisfaction of those who believe in him that black is white, that falsehood is truth, and evil good.

The entire argument is based upon assumptions which many other scholars, who have undoubtedly devoted much more time and labor to an investigation of the subject than he has, declare to be groundless. His first and most important assumption is that "*yayin* (a Hebrew

word for wine) means etymologically a fermented liquor, from the root *yon*. Gesenius gives the definition, 'to boil up, to be in a ferment.' The substantive itself he defines; first, '*wine*, so called from its fermenting, effervescing; second, Meton of cause for effect, *wine* for drunkenness, intoxication.' Fürst traces the word to a supposed root now obsolete, *yavān*, meaning to stamp, to press. "But the best Hebrew scholarship of the day rejects Fürst as reliable authority."

And thus this writer, upon this vital point, by a dash of his pen, unceremoniously waves to one side in this discussion the opinion of Fürst and accepts the views of Gesenius. And yet Gesenius is not so very positive, for he "derives it from an obsolete root, *yon*, which, he says, '*probably* signified to boil up, to be in ferment.' "—*Oinos*. So far as this question is concerned, the best scholars are those who, without bias, have the most diligently and thoroughly examined the Hebrew Scriptures, the writings of the ancients, and science, to ascertain what they teach as to wine. We must remember that at the time Gesenius wrote (Gesenius was born in 1786) almost, if not all, modern nations had come to believe that fermented wine was the true and good wine, and that he, without much doubt, rejected the views held by Fürst, because they did not agree with his own preconceived ideas, as the Rev. Mr. — rejects them to-day. The Rev. Mr. — is very careful to tell us that Fürst traces the word to a supposed root now obsolete, but he, nevertheless, does *not* tell us that Gesenius not only does the same, but acknowledges that it only "probably signified to boil up, to be in ferment." So much for the authority and scholarship which he accepts without hesitation.

As to scholarship, Leon C. Field, in his excellent work on "*Oinos: a Discussion of the Bible-Wine Question*,"



published in 1883 by Phillips & Hunt, New York, says:

"As to this argument from scholarship, it is sufficient to say there are many and eminent authorities, inferior to none and superior to most in scholarship, who do unhesitatingly affirm the existence and use of unfermented wine in Bible lands and times. They have as complete access to the evidence in the case, and are as competent judges of its validity and bearing as either of the authors we have quoted, or as any of the authorities whom they have cited. We need only mention Moses Stuart, Eliphalet Nott, Alonzo Potter, George Bush, Albert Barnes, William M. Jacobus, Tayler Lewis, George W. Samson, F. R. Lees, Norman Kerr, and Canon Farrar."

In entering upon an inquiry as to the kind of wine which should be used in celebrating the Most Holy Supper, a few well-known facts should be borne in mind, if we would not be swerved from the truth by either sophistical reasoning or dogmatic and strong assumptions and affirmations.

*First.* The juice of grapes exists in two totally different states—the one unfermented, and the other fermented. The unfermented juice has been preserved for many years by various processes, described by *ancient writers* and practiced at this day.

*Second.* Unfermented juice, fresh or old, is a healthy, life-giving fluid, abundantly capable of nourishing the body and making warm and glad the heart of man. It has been drank freely, as it is squeezed and pressed from the grapes, in all ages. Its essential constituents were all organized in the grapes, and it bears a most wonderful resemblance to blood; whereas fermented wine is an unnatural stimulant, which causes disease, drunkenness, insanity, and death, when man drinks of it as freely as he

may of the unfermented grape-juice, milk or other healthy fluids ; and in its essential constituents it bears no resemblance to blood, and these constituents are never the product of the vine, but of leaven.

*Third.* Fermentation is never caused by anything contained either in grapes or their skins, but the germs of ferment always come from without ; consequently fermentation is no more a natural and orderly process than the putrefaction of meat and the eating of grain by mice and rats—these processes are all similar.

*Fourth.* There is a natural appetite for grapes and their juice, but there is no such appetite for the fermented juice of grapes—it has to be cultivated.

As to *yayin*, Moses Stuart, in a letter to Dr. Nott (p. 11), says : "The simple idea of *grape-juice*, or *vine-liquor*, is the basis and essence of the word, in whatever connection it may stand." And Tayler Lewis, in the *Advance*, December, 1874, says : "*Yayin* and *oinos* simply meant the liquid that comes from pressing the grape. There is no evidence of any further idea associated with it. It was not *fermenting fluid*, but *grape-juice*."

Dr. Adam Clarke says : "The Hebrew, Greek, and Latin words which are rendered 'wine,' mean simply the expressed juice of the grape."

"*Yayin* (by some written *yin*, *yain*, or *ain*) stands generically for the expressed juice of the grape—the context sometimes indicating whether the juice had undergone or not the process of fermentation.

"(c.) In Prov. ix. 2-5, *yayin* seems to point to a boiled wine, or syrup, the thickness of which made it needful to mingle water with it before drinking ; while, unmixed with fluid, it was probably consumed with milk (Isa. lv. 1 ; compare v. 23, Ezek. xxvii. 18). In Job xxxii. 19, we read : 'Behold my belly, like wine (*yayin*), has no vent ;

like new bottles, it is rent.' Here, it is certain, *yayin* is not applied to fermented wine, but to must and fermenting must. So in Nehemiah v. 18, we read of 'all sorts of wine' (*yayin*). In Isa. xvi. 10, 'The treaders shall tread out no wine (*yayin*) from their presses.' *Yayin* is here applied either to the grapes yielding *yayin*, or to the expressed juice as it flows from the treaders' feet" (*Temperance Bible Commentary*).

And yet the Rev. Mr. — and others of our one-wine theory writers boldly claim that the Hebrew word *yayin* never means anything else than fermented wine. How strange, for in Jeremiah xl. 10-12, we read: "But gather ye wine (*yayin*) and summer fruits and oils," and we read that they "gathered wine and summer fruits very much." Chapter xlviii. 33, "And I have caused wine (*yayin*) to fail from the wine-presses." Isa. lv., "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come, buy wine (*yayin*) and milk without money and without price." Here we have wine classed with milk. Now, can any unbiased, sane man believe that in the above passages reference is made to a wine which has been polluted by leaven—a fermented and *intoxicating* wine?

Rev. Mr. — tells us that *yayin* is used twice proleptically of the grape itself as the material from which wine is derived, "Fer. xl. 10, 12." But does he not know that fermented wine is never derived from grapes, but that unfermented wine is pressed directly from the grapes, and in the passages quoted above it is called *yayin*, and that *yayin* might be used for grapes in strict anticipation of the *yayin* which is to be pressed from them,—as bread might be used for corn, for it is made from corn; but fermented wine, or alcohol, is never found in the grape, any more than beer or whiskey is found in the corn.

Can anything on earth be more absurd and nonsensical than the claim of the one-wine theory men, that the Hebrew word *yayin* when applied in the Sacred Scriptures to the grapes, and their juice as it is pressed from the grapes, is used proleptically or in anticipation of the fermented wine which can be manufactured from them by man aided by leaven? Yet they are compelled to claim this, for upon this assumption rest their entire arguments in favor of fermented wine. If they had accepted Fürst's more rational derivation of the word *yayin* instead of Gesenius', they would have been involved in no such absurd conclusion and perversion of the clear meaning of the Sacred Scriptures, and humanity would have been blessed by their labors.

Even the dictionaries and encyclopedias could have enlightened Rev. Mr. — and other advocates for the use of intoxicating wine, if they had consulted them. Webster, speaking of must, says that it is "wine pressed from the grape not fermented," and Worcester says that must is new wine; thus both recognize the recently expressed juice of the grape as wine; consequently that there are two kinds of wine—one unfermented and the other fermented.

We find that the translators of the Bible into English have repeatedly recognized the fact that the unfermented juice of the grape, as it exists in grapes, as it is squeezed from the grapes and trodden from grapes, and as it flows from the press, is wine; for they have translated it by the English word wine, thus clearly recognizing the fact that there are two kinds of wine.

But it is not to recent dictionaries alone that we should appeal. Says a distinguished writer:

"Very soon the question arose, 'May not common honesty demand that we interpret the Scriptures with the



eye, the taste, and the usages of the ancients; and not with the eye, the taste, and usages of the moderns?' (As the Rev. Mr. — and others have done, we will add.)

"As Dr. Beard says:—'It is among the native Aramæan population that the *old* traditions, knowledge, and NAMES are to be learnt'—not in towns where the language and habits are corrupted with a foreign population. Ten years back only a few philologists knew that *wine*, 100, 200, 300, and 1,800 years ago, *included* 'unfermented wines'; but the fact is not less certain because modern usage and taste have changed. A modern dictionary cannot destroy the former meaning of antique words, but ought to preserve their respective and successive senses by careful induction of historical usage."—*Bible Com.*

"Professor Tischendorf has given us a learned edition of the Apocryphal 'Acts and Matthew,' a work which was in circulation in the second and third centuries; and in it we read: 'Bring ye, as an offering, holy bread, and having pressed out into a cup three clusters from the vine, be communicants with me.'"—*Rev. Joseph Cook.*

The second assumption of the author of the pamphlet is in regard to the Hebrew word *Tirosh*. In regard to this word he says: "The verbal root is *yarash*, meaning, as defined by Gesenius, 'to take, to seize, to get possession of.' Hence, the substantive, *Tirosh*, is defined *new wine*, so called because it gets possession of the brain and inebriates."

In regard to the above assumption, Professor Tayler Lewis, in a letter to Dr. F. R. Lees, of England, says: "I regard Gesenius' derivation of *tirosh* from *yarash*, 'to possess,' because 'it possesses the brain of the one who drinks,' and must therefore be intoxicating, as one of the most absurd etymologies ever offered. Had it come orig-

inally from some English or American scholar instead of our 'learned German,' it would have been *hooted* as utterly unworthy of notice. Still more: Gesenius himself, in Isaiah xxiv. 7, gives to '*tirosh*' the sense of 'cluster,' thus denying his own etymology, 'to inebriate.'—*Thayer*. But the Rev. Mr. — and other one-wine theory writers do not heed the latter instance.

"The word *tirosh* occurs thirty-eight times in the Hebrew Bible. It is connected with corn and the fruit of the olive and the orchard nineteen times; with corn alone, seven times; with the vine, three times; and is otherwise named five times; in all, thirty-eight times. It is translated in the Authorized Version twenty-six times by *wine*, eleven times by *new wine* (Neh. x. 39, xiii. 5, 12; Prov. iii. 10; Isa. xxiv. 7, lxv. 8; Hos. iv. 11, ix. 2; Joel i. 10; Hag. i. 11; Zach. ix. 17); and once (Micah vi. 15), by *sweet wine*, where the margin has *new wine*.

"It is translated into Greek, in the Septuagint, by [seventy] distinguished Hebrew scholars, about three centuries before the Christian era, as follows: The lxx. renders *tirosh* in every case but twice by *oinos*, the generic name for *yayin*; the exceptions being Isa. lxv. 8, where *rhox*, 'grape-stone,' is given, and Hos. iv. 11, where the rendering is *methusma*, 'strong drink.' Aquilas' version in Deut. vii. 13, has *oporismos*, 'autumnal fruit,' and in Isa. xxiv. 7, *parorismos*, 'fruit out of season'; but very possibly *paror* is a transcriber's error for *opor*, the reading in Deut. vii. 13.

"It is translated into Latin—the Vulgate, though, as a rule, translating *tirosh* by *vinum*, 'wine,' has some exceptions: Deut. vii. 13, *Vindemia*, 'vintage-fruit'; Neh. x. 37, *vindemia*; Isa. xxiv. 7, *vindemia*; Isa. lxv. 8, *granum*, 'a grain,' young grape; Hos. iv. 11, *ebrietas*, 'drunkenness.'"—*Bible Commentary*.

Are we, for a moment, to suppose that the ancient Hebrew, Greek, and Latin scholars who did the above translating did not understand as well what was included under the word *yayin* (wine) as do our one-wine theory writers of this day? What nonsense is such a supposition.

"More controversy has been waged over this term (*tirosh*) than over all the other words for wine combined. It is asserted that it always designates a fermented wine. Dr. Robinson, 'Lex. of the N. T.' Dr. William Smith, 'Bible Dictionary.' Dr. Moore, 'Presbyterian Review,' January, 1881, p. 110. It is claimed that it always signifies an unfermented wine. G. W. Samson, 'The Divine Law as to Wines,' p. 70, F. It is affirmed that it 'denotes wine in the process of growth and manufacture,' including the 'solid fruit, the unfermented juice or the fermented product of that fruit and juice.' Prof. Bumstead, 'Bibliotheca Sacra,' January, 1881, pp. 67-69. It is denied that it means 'wine at all, but the fruit of the vineyard in its natural condition.' Dr. Lees, 'Temperance Bible Commentary,' p. 28. Equally diverse have been the explanation of its etymology. . . . Gesenius says it is applied to wine, 'because it gets possession of the brain,' than which nothing could be more arbitrary and absurd. Fürst says it signifies 'what is got from the grapes.'"

—*Oinos*.

*Tirosh* occurs, as has been stated, thirty-eight times in the Hebrew Scriptures: "Of these it is used thirty-four times in connection with corn or oil, or with both, as the annual products of the land." Is it possible that fermenting or fermented grape-juice could be thus classed by the Lord? Could rancid oil be thus classed, could well-fermented dough or meal unpurified by heat from alcohol, etc., be thus classed? "They shall gather together corn and new wine (*tirosh*), they shall eat together and praise

Jehovah, and *they who are gathered together shall drink it in the courts of my holiness*" (Isaiah lxii. 9). Now, does the Rev. Mr. — think that he can make intelligent Christian men and women, who think for themselves, and who are neither enslaved by appetite nor by strong confirmations in favor of fermented wine, believe that either fermenting must, or fermented must or wine, which we know is the drunkard's cup, is what the Lord intended should be drank in the Courts of His Holiness? Does not the very idea of using such a fluid seem like a profanation of everything that is good and true? And how can Christian men and women think for a moment of using such a poisonous and filthy fluid?

We know that must in English is a specific word applied to the juice of the grape as it is pressed from the grape, and as undergoing the process of fermentation; but after the cessation of the active stage of fermentation, it ceases to be called must, and is called wine. Must, as it is pressed from the grape, and as preserved without fermentation, is never intoxicating; but, during fermentation, it becomes more and more intoxicating as the process progresses. After a patient and careful examination of a large number of works which have been written upon the wine question, the writer has come to the conclusion that the Hebrew word *tirosk*, as it occurs in the Bible, was a word which was frequently, if not generally, applied to the fruit of the vine, or grapes; and also that it sometimes covered their juice as pressed from them, and as preserved from fermentation by various processes described by ancient writers, as well as grape-juice undergoing the process of fermentation; but in not more than one or two instances in the Word (which he confesses are somewhat doubtful) is *tirosk* ever applied to the juice of grapes after fermentation has commenced.

The reader can now see how slight, sandy, and shaky is the foundation upon which the Rev. Mr. — has based his two chief assumptions, in accordance with which he has assumed that there is but one kind of wine, and that fermented wine. Of *yayin* he says: "One thing is very sure, the same word is used both commendingly and disparagingly, or, rather, in the latter case, the abuse of." There are very few allusions to the abuse of wine in the Bible. It is the wine which causes drunkenness that is condemned, and never commended; but, after assuming that there is but one kind of wine, he must assume that it is the abuse and not the wine which is condemned. Then he must assume that the juice of the grape was called must, or *tirosh*, until it was a year old, which assumption he backs up by the opinion of Gesenius, a recent writer who wrote when intoxicating wines were generally regarded among western Christian nations, where they were loved and used, as the only wines. We have no good reason to suppose that the juice of the grape was called must or *tirosh* after the active stage of fermentation was fairly over, and it had become a clear liquor; for it was then fermented wine; but "necessity knows no law," therefore it must, in the estimation of the Rev. Mr. —, be called *tirosh* (must) until the end of an arbitrary period, or one year,—long after it had become a settled and clear fermented wine; then, with a single passage from the Bible (Hosea iv. 11), in which Gesenius expresses the opinion that it was regarded as intoxicating, his coast is clear for sailing straight forward. We know that must, or the juice of the grape recently pressed, exists to-day in two very different states—one before fermentation has commenced, and when by keeping it cool, etc., it is prevented, and the other fermenting; and that it always has thus existed during every vintage season is certain. With



the commencement of fermentation, alcohol begins to be formed, and no one questions but that fermenting must will cause intoxication; and, contrary to the opinion of some, the writer has, as before stated, been disposed to think that *tirosk* not only covered grapes, but that also, like our word must, it sometimes covered both the unfermented and fermenting juice of grapes. It is true there are but one or two passages in the Old Testament where we have the slightest reason to suppose that *tirosk* refers to an intoxicating fluid, and these are somewhat doubtful. Having found and produced one passage which seems to have satisfied him that *tirosk* in that instance was regarded as intoxicating, it was but a step for the Rev. Mr. — to assume that in the thirty-seven other instances in which this word is used in the Bible it means intoxicating wine; and then he is prepared for his grand declaration, as follows: "We are now ready for the inquiry, What evidence can be found in the Old Testament Scriptures in favor of two classes of wine, in the sense contended for? Our answer is unhesitatingly, *None*. Wine, under every name given, when *immoderately used*, would intoxicate." Than which nothing is more absurd, as we have seen in the preceding pages, and shall see from the following testimony of ancient writers and the Sacred Scriptures:

"Aristotle ('Meteorologica,' iv. 9) says of the sweet wine of his day (οἶνος ὁ γλυκύς), that it did not intoxicate (οὐ μεθύσκει). And Athenæus ('Banquet,' ii. 24) makes a similar statement."—*Oinos*.

"Josephus, the Jewish historian, paraphrasing the dream of Pharaoh's butler, who dreamed that he took clusters of grapes and pressed them into Pharaoh's cup, and gave the cup to Pharaoh, repeatedly calls this grape-juice *wine*. Bishop Lowth, 1778, in his 'Commentary' (Isaiah v. 2)

says: 'The fresh juice pressed from the grape' was by Herodotus styled *onios ampelinos*, that is, wine of the vine."—*Wine of the Word*, by Rev. Dr. Herrick Johnson.

In regard to *tirosh*, we read: "That thou mayest gather in thy corn, thy wine (*tirosh*), and thine oil" (Deut. xi. 14). "Thus saith the Lord, as the new wine (*tirosh*) is found in the cluster, and *one* saith destroy it not, for a blessing is in it" (Isaiah lxxv. 8). "And thou shalt eat before the Lord thy God in the place He shall choose, the tithe of thy corn and wine (*tirosh*)" (Deut. xiv. 22). Here we see that *tirosh* was to be eaten.

In Jeremiah: "Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of Jehovah, for wheat, and for wine (*tirosh*), and for oil, and for the young of the flock and of the herd" (xxxix. 12).

Rev. J. M. Van Buren says: "The one-wine theory affirms that there is but one kind of wine recognized in the Bible—that which is fermented and intoxicating; and that this is the wine of blessing—God's gift to man. Wines in the Bible are called two different names—*tirosh* and *yayin*. *Tirosh* is repeatedly mentioned as one of God's blessings. It is associated with other food, with corn (wheat) and oil (olive), as Deut. vii. 13: 'The fruit of thy land, thy corn, thy wine (*tirosh*) and thy oil.' These triplets in other places also stand together as the three principal foods of the country. We notice the fact here that *tirosh* is called wine almost uniformly in the Septuagint, the Greek translation of the Old Testament, made by seventy learned Jews three hundred years before Christ, and that this was an authority recognized by Christ and the Apostles and the early Christian Church. This settles the question, that *tirosh* was wine. That it was the simple juice of the grape is evident. It was a

natural product, 'the fruit of thy land.' There is not a particle of alcohol in any natural product. *Tirosh* stands here, in its integrity and purity, unfermented and uncorrupted, on a perfect equality in this respect with the wheat and oil as one of the staple foods of the land. The analysis of grape-juice reveals the fact that as a food it is a food of the very highest order."

The Rev. Mr. — ignores the above testimony of the Sacred Scriptures, and the testimony of ancient writers when their testimony does not accord with his views, and also the large number of distinguished scholars who have most carefully and thoroughly examined the question; and, without further ceremony, being fairly established in his assumptions, he mounts his one-wine theory and rides majestically; and when he cannot satisfactorily meet the facts and the arguments of his opponents, he can, at least, slap away at a venerable clergyman who has unquestionably devoted more years to a patient preparation for, and critical examination of, the wine question than he has months, or perhaps even weeks, with language like the following: "As a comment on this, we have a characteristic specimen of juggling from —." "We have another characteristic piece of shuffling with evidence from —, as cowardly as it is contemptible." "Although —, with his acumen in perverting the truth, asserts." We will simply remind the reverend gentleman that, if the cause which he is advocating were a just and true one, in the opinion of one layman at least, he would have no need of resorting to such disrespectful and offensive language as the above towards another venerable clergyman who has devoted so large a portion of his active life to a critical examination of the wine question, and whose name in the not-far-distant future, when the clouds of misrepresentation and misapprehension shall have passed

away, will stand among Christians of every denomination as one of the very foremost benefactors of the Church and his race.

Men sometimes overreach themselves in their assurance and dogmatic declarations, as the intelligent reader will see, in the following, that the Rev. Mr. — has done: "If, however, there is even one *unmistakable reference* in the Word of God to *tirosh*, *yayin*, or any other word translated *wine*, in the sense of *must* preserved permanently in an unfermented state, let the scholars of the temperance society produce it. We challenge them to do so." This looks all very formidable.

But we have described, by ancient writers, who lived during the days of the prophets and apostles, various processes for preserving the juice of grapes, or must, from fermentation, such as by boiling, settling in wells of cold water in bottles, sulphurization, and by covering with sweet oil, etc.—all done for the express purpose of preserving the nourishment in the grape-juice from being destroyed by fermentation, and to prevent it from becoming an intoxicating fluid. It is not for a moment to be supposed that the Jews were ignorant of the methods of preserving grape-juice free from fermentation, known and practiced among other races and nations with whom they had more or less constant intercourse. Now, if in the Sacred Scriptures grape-juice preserved by these methods was not included under the names of *tirosh* or *yayin*, or any other name which signifies wine, will the Rev. Mr. — tell us by what names these various preparations of grape-juice were called in the Word? We challenge him to do this; and our challenge is as good as his, and much more legitimate or appropriate. Let him meet it if he can; for, if he cannot, it is self-evident that he has no ground on which to stand.

During a recent visit to his native New England town the writer met a distinguished New England professor, and, hearing him speak of having tried various fermented wines for the illness from which he was suffering, asked him if he had tried unfermented wine. In a most positive and authoritative manner he declared: "There is no such thing as unfermented wine!" and our conversation dropped there; but subsequently his attention was casually called to the subject again, when he declared very positively that unfermented grape-juice was no more wine than unfermented apple-juice was cider. To this the writer replied that he was born in the very town where we then were, and during his youthful days he had assisted in making hundreds of barrels of cider, and never until recently had he ever heard it called apple-juice, but that it was always called cider from the moment that it was pressed from the apples; and turning to a younger man from the very section of country where the professor resided when at home, who was sitting by our side, for his testimony, he replied that he had always heard it called cider.

Again exclaims the Rev. Mr. —: "In fact the term unfermented wine in Scripture phraseology is a misnomer and self-contradictory." Certainly, in your estimation it is, after you, like the above professor in the case of cider, have assumed that there is no wine but fermented wine, but you should well know that the juice of grapes, as pressed from the grapes, is not fermented; now, if this unfermented grape-juice was neither called *tirosk* (must) nor *yayin* (wine), in the Bible, will you tell us by what name it was generally designated? It surely must either have had a name or have been included under some recognized name, as is our unfermented cider; and there is no doubt with any one who has examined this question carefully,



uninfluenced by either the love of fermented wine or pre-existing ideas, but that *yayin*, like our word *cider*, was a generic word which covered every form of grape-juice, unfermented, boiled, or preserved from fermentation by any other method, as well as fermented wine. We know that, among the ancients, grape-juice thus preserved was called wine; what right had the Rev. Mr. — to assume, either that the Jews alone were ignorant of the various methods of preserving unfermented grape-juice then in use, or that they did not, like others, call it wine, when he gives us no name by which they did designate such unfermented grape-juice?

The celebrated Opimian wine, which Pliny [born A.D. 23] tells us (xiv. 4) had in his day, two centuries after it was made, the consistency of honey, was unquestionably an inspissated article. Such was the Tæniotic wine of Egypt, which Athenæus, in his "*Banquet*" (i. 25), tells us had such a degree of richness that "it is dissolved little by little when it is mixed with water, just as the Attic honey is dissolved by the same process."

To use the language applied by the Rev. Mr. — to another, as "illustrating the lengths to which hobby-riding will carry men sometimes, we give the following" from Rev. Mr. —'s pamphlet which we are reviewing: "Homer's heroes also are represented as drinking their wine mixed with water, which is an unmistakable evidence that it was fermented." What a strange statement—how far from the truth! Pure unfermented wine is a substantial, nourishing fluid, and if one desires to partake very freely of it to relieve thirst, he will desire to dilute it. Then again:

"There is abundance of evidence," says the Rev. Dr. Patton, "that the ancients mixed their wines with water not because they were so strong with alcohol as to require

dilution, but because, being rich syrups, they needed water to prepare them for drinking. The quantity of water was regulated by the richness of the wine and the time of year."

"Aristotle (born about B.C. 384) testifies that the *wines of Arcadia* were so thick that they dried up in goat-skins, and that it was the practice to scrape them off and dissolve the scrapings in water" (Meteorology, iv. 10)—"Temperance Bible Commentary." We know that such wines were not fermented, for the sugar, albumen, and organized acid and alkaline substances, which make an unfermented wine thick when the water is evaporated, are destroyed, cast out, or precipitated as lees during fermentation; and another thing *intelligent* people know, of which the advocates of fermented wine seem to be very, very ignorant, or for some reason they ignore it; and that is, that Alcohol, the chief ingredient in fermented wine which causes its advocates to hold on to it so firmly, is lighter than water, and evaporates more readily than water; and long before fermented wine, which contains very little substance, could be reduced by evaporation to the thickness described by Aristotle and others, the alcohol would be all gone; and then what of the wine? Alas! alas!! ye lovers of fermented wine! A law of nature here stands up against you like a wall of adamant—you can never scale it in this world.

( "Gesenius says that the honey sent by Jacob to Joseph (Gen. xliii. 11) was '*wine* boiled down to the consistency of syrup.' The boiling must have taken place before fermentation, since fermented wine cannot be boiled down to a syrup; whatever it was, he calls it '*wine.*'"—"*Communion Wine.*"—Rev. W. M. Thayer. Here is a name which was sometimes applied to boiled wine which may help Brother —— a little in his dilemma.

When a man is riding a hobby-horse which is somewhat rough shod, it is not easy for him to see, even in his favorite authority, anything which does not favor his own particular views ; so it is not surprising that Rev. Mr. — overlooked the testimony of Gesenius as above, and as to the probable signification of *yayin*, and gave Gesenius' testimony as positive in the latter case. But it might not be amiss to suggest to the Rev. gentleman that in the future it might be well for him to avoid applying language like the following, from the 29th page of his pamphlet, to a venerable brother clergyman who differs from him in his views : "Alas for the claims of truth and righteousness when men have hobbies to ride ! We turn back to, and admire with fresh zest, the noble maxim, 'If a thing is not true, we should not lie that it may be true.' " Even so ! We are aware that the one-wine hobby-riders have a very hard road to travel, which is sure to become harder as time progresses, which perhaps may be some excuse for some of the language used in the pamphlet under review.

Rev. Mr. — speaks of the lack of accurate scientific knowledge on the part of Old Testament writers as follows : "The assumption that the leavening of bread was known then, as now, to be chemically identical with the fermentation of liquors, is absurd." A very strange statement for a professed Christian minister to make.

We see above that the Rev. Mr. —'s one-wine theory apparently leads him either to deny that the Sacred Scriptures are the Word of God, and special revelations from God to man, or to claim that God was ignorant of the scientific facts pertaining to fermentation known at this day. What are we to think of such religious instruction for the rising generation ? As the writer believes the Lord was the author of the Sacred Scriptures, that He

understood that the leavening of bread and the fermentation of liquors were identical, is beyond question; and there is to our mind an abundance of testimony, which the Rev. Mr. — ignores, that a large portion of the sincere, conforming Jews then understood, as their descendants now understand, that leavened or fermented wine was included under the prohibitions of leaven and things leavened. Fermented wine is pre-eminently a leavened substance, and entirely unpurified.

There are other groundless assumptions in the pamphlet which could only have been made by a man not thoroughly posted upon the subject, which we have not space to notice in this tract; such as, because a wine is spoken of as being *red*. "From this fact alone it is evident that the wine used was a fermented liquor; for the color of wine comes only from the coloring matter contained in the skin, which is extracted *during the process of fermentation*." Does the Rev. gentleman not know that the juice of more than one variety of grapes known was red; and also that heat will extract the coloring matter as well as alcohol from the skins? Every housewife who has ever made grape jam or jelly could have told him this. Red unfermented wine has been made and is being made every year either from grapes which on being crushed and pressed yield a red juice, or by boiling the grapes enough before pressing to liberate the coloring matter from the skins, or again by boiling the skins after they are pressed and adding the liquid to the expressed juice. Is it to be supposed that these simple processes were unknown to the ancient Jews? What evidence has the Rev. gentleman to offer that it was generally customary among *the ancients* to ferment their grape-juice in contact with grape-skins? If they desired the color, which they certainly must have known was in the skins, they surely could have boiled

some of the skins in the juice to obtain the coloring matter, and then have added it to the expressed juice, as can be done at this day.

In September the writer mashed in a bowl, with a wood pestle, enough Concord grapes to make five bottles of wine; he strained the juice through two thicknesses of a linen strainer, simply wringing with his hands so as to obtain all the juice which he could easily from their pulps. He filled the bottles, leaving room in their necks for about one-half an inch of sweet-oil and their corks; then he poured upon the surface of the wine in the necks of each bottle about half an inch of oil, and twisted in, as snugly as he could with his thumb and fingers, a good cork. Three of these bottles he stood upon a shelf in the cellar, and two he stood upon a shelf in his pantry. In not a single bottle has there been the slightest sign of fermentation; but in all the wine is clear, red and beautiful, with a copious deposit of light, flocculent lees, or settlings, in the bottom of the bottles, which are simply the heavier portions of the grape-juice. It is now November, and, if allowed to stand quietly and the corks are not removed, there is no reason why they should not remain free from fermentation for years. (November, 1892. Now three years have elapsed and fermentation has not ensued.) That the ancients thus preserved unfermented wine, is beyond question. Rev. Dr. Samson tells us that he thus preserved a bottle of wine for eighteen months, when, on testing, a chemist could find no signs of alcohol. If the bottle is not corked, or the air is not excluded by some air-tight covering, or if the cork is frequently removed, it will ferment. If the bottle is shaken up it will ferment; but well-corked and allowed to stand quietly, it will not—such have been the results of careful experiments, which any one can repeat with little trouble. There should be a



little space for air between the cork and oil ; otherwise, if the wine ever becomes warmer than it was when the bottle was filled, its expansion will either force the cork out or break the bottle, and fermentation may ensue. When we desire to drink the wine, we have only to remove the cork, absorb the small amount of oil on the surface of the wine with a sponge or cloth, and it is ready for use.

We know that the unfermented juice of grapes, just as it has been squeezed or pressed from grapes, has been freely drunk in all ages, from the days of Pharaoh's butler to the present hour ; and that it has been regarded as a healthful, nourishing, and delightful drink ; and that many patients have visited Switzerland annually for the express purpose of either eating grapes or drinking their juice immediately on its being pressed from the grapes. And we know that during every grape season for years past the juice of grapes, as it is pressed from the grapes, is sold by the glass in the streets of New York and other cities, and that thousands drink it and are delighted with it ; and yet all this is ignored by the Rev. Mr. — and other advocates of the one-wine theory, who are struggling so hard to justify and uphold the use of an intoxicating cup as a communion wine. But you will have to give it up, Reverend Sirs, for the scholarship, intelligence, and spirit of this age are against you. The Spirit of the Lord is moving upon the face of the waters.

In speaking of Dr. —'s book, Rev. J. M. Van Buren says : " Dr. — persistently and repeatedly declares that God gave wine as a blessing ; a fermented, intoxicating drink for our use. This assertion is put in various ways, and may be said to be the sum of his argument ; strike this out, and it all goes to pieces. He asks, ' Did God make a mistake ? ' We reply, no ; Dr. — makes the ' mistake. ' God gives the grape, with its nutritious,

luscious juice, as a food for man. God never gave a particle of alcohol in any single grape these thousands of years. Destroying this food and making an intoxicating drink is man's work—is man's crime to obtain the unnatural, stimulating effects of alcohol. Let Dr. — take this great error—this great wrong—out of his book, and all other learned men abandon this error, and the most formidable obstacle to the temperance work would be out of the way.

"*Unity and Consistency in the Bible are characteristics* which every reader expects, and which rightfully belong to it as the Word of God. This unity and consistency cannot be maintained if, as Dr. — and others hold, there is but one kind of wine, and that intoxicating. We have shown that divine laws expressly forbid any *ferment* in the continual burnt-offerings; ferment is also forbidden on the days set apart for the Passover feast. Dr. — does not notice these facts. He even asserts that intoxicating wine and intoxicating *sikera* were required in these holy services. It is a wonder, if he has paid any attention to this subject, he did not break down under this load of misrepresentations. Translators and revisers cannot help him. The law of God is there still. *Sikera* and *wine* are fluid foods, *unfermented*, as God's laws require, come in their proper place as thank-offerings on the altar, to be burnt with flour and oil before the Lord.

"Intoxicating wine was not considered God's gift; the Jews then regarded such wine as a poison—the *alcohol in it is poison*. Would it be anything else but an insult to God to bring such a liquor to be poured upon the altar of burnt-offering, in which the food elements were destroyed, with poison in their place? The prophets spake the words of God. Besides 'the poison of dragons, the cruel venom of asps,' 'it biteth like a serpent,' etc., it is

said, 'Woe unto him that giveth his neighbor drink, that putteth thy bottle to him and makest him drunken also.' The word 'bottle' is put in by the translators as a substitute for the word *poison*. In the Revision it is rendered 'venom,' *i. e.*, *snake poison*—the worst kind. This is consistent."

#### CONCLUDING REMARKS.

It is high time that the advocates for the use of fermented wine as a communion wine should make themselves acquainted with the scientific aspects of the question, and should bring reason and common sense to bear in its elucidation. They can but see that the evils which have resulted from the use of fermented wines have been of the most fearful character in all ages, and are so now. Can a good tree or vine bring forth evil fruit, even the drunkard's cup? That the use of a fermented wine as a sacramental wine upholds its use as a beverage, and is its chief support to-day, is beyond question; and that many a poor man who was struggling against the drink habit has been led back to his cups, and to death, by partaking of an intoxicating wine at the Holy Supper, is well known.

A distinguished clergyman said in a letter to the writer :

"I can never forget the experience already related to you when Mr. —, my wife's brother-in-law, a gentleman of classical education, had become a sober man through my efforts, and received the heavenly doctrines. . . . Then came the Lord's Supper, and we had fermented California wine. I handed him the cup; he drank, and after church he fled to some place where wine could be had; came home late in the evening drunk, and continued drinking for three months, until he died one evening after being brought home beastly drunk. Unfermented wine is no seducer, and, had Mr. — been given such in the Sacrament, he might be living, a sober man, to-day. Your books on the 'Wine Question' deserve, therefore, all that you have done and expended under the Lord's

guidance for their publication and circulation, and God only knows how much good they will yet have to do."

Another clergyman wrote :

"In March, 1882, I was called to officiate at the funeral of a child. The parents, who were non-professors of religion, became much interested in the New Church. I furnished them suitable reading-matter, and visited them occasionally. Within a year they united with our Society. The man had formerly been a drinking man, but had ceased entirely. They were regular attendants on our church services. He was a mechanic. His well-behaved life restored public confidence in him, and he soon found constant employment at his trade. After about two years he felt a desire to take the Lord's Supper. I did not dissuade him ; for, as he had abstained so long and faithfully, I felt sure he would continue. He presented himself with the communicants. Upon receiving the cup he took a sip and moved to return the cup to me ; but, suddenly, the old appetite being touched by the alcoholic spark, he returned the cup to his lips—it was about two-thirds full—and nearly drained it, as though urged on by demons. Poor man ! Realizing what he had done, and evidently feeling disgraced, he at once arose and left the temple. From that time he returned to drink, and I have been unable to regain sufficient influence over him to effect his return to our services.

"Another man in my Society formerly drank to excess. I dare not encourage him to come to the communion. A majority of our members favor intoxicating wine for the Lord's Supper. How they can do so, after witnessing its dreadful effects, I cannot understand. But the light is spreading, and may the Lord hasten the full day."

The remarks of some of the reverend advocates of the one-wine theory, in regard to the danger to the reformed drunkard in partaking of fermented wine, seem to the writer as uncharitable, if not heartless.

The juice of grapes, as organized by the Lord in the fruit of the vine, is a healthy, nourishing, life-giving fluid, abundantly capable of making warm and glad the heart of man. There is no other vegetable or fruit juice which

bears such a close resemblance to the blood of man, and none which so aptly symbolizes and represents blood, as does this pure product of the vine. This fact of itself should settle this question with all Christians, and it will yet do it with all who are guided by reason and common-sense and the Word of the Lord. On the other hand, the essential constituents of fermented wine are the products of leaven, and are not from the vine at all; they are alcohol, vinegar, fusel-oil, etc., which are never found in the grape; and there is no fruit or vegetable juice which bears less resemblance to blood than does a well-fermented wine. Leaven is a living substance which, when it or its germs are allowed to act on the juice of grapes, consume or, "as it were, eat," as Pasteur says, the organized substances therein contained, decompose them, and send forth into the wine and as lees which settle to the bottom the various products which result from such decomposition, among which are those named above, all new substances; and thus the result is similar to that which follows when man drinks the juice of grapes; for, in like manner, it is then decomposed by the vital action of his organism, and new substances are organized, separated and cast forth in the form of urine from his kidneys, fæces from his bowels, and carbonic acid gas from his lungs. The misfortune in the case of wine is that the leaven lives in it, and all of its excretions are cast out into the wine, and those which are soluble remain in the wine, and it becomes a poisonous fluid, and one of the most unclean substances in the world, which fills man, both physically and mentally, when he drinks it, with all manner of uncleanness, as we all know.

We ask you, Christian ministers, in the name of reason and common-sense, and as lovers of the Lord's Church and your fellow-man, which of these two fluids shall you use



as a communion wine—unfermented wine, which is the pure product of the vine, or fermented wine, which bears scarcely any resemblance in its essential constituents to the fruit of the vine, and which, when used as healthy drinks may be used, causes innumerable diseases, drunkenness, insanity, and death? Do you say that fermented wine has been used for many generations? Yes, it has been used, and we see, as a result, suffering, wretchedness, drunkenness, and premature deaths all around us; your churches deserted by millions, and some of the most stupendous evils prevailing unrebuked by many of you, until the very existence of the native American race is threatened with speedy annihilation. May the Lord open your eyes to see the truth, that the blind lead not the blind until multitudes more fall into the drunkard's ditch, is the prayer of a lay servant of the Church.

REV. DR. — AND THE RESULT OF HIS EFFORTS.

Since writing that which is contained in the preceding pages, we have obtained a copy of a new edition of Rev. Mr. —'s pamphlet, from which we learn that the Rev. Dr. —, who has been a most zealous advocate for the use of fermented wine, sent 4,200 copies of Rev. Mr. —'s pamphlet to clergymen of different religious denominations, with a special request that they should read it and let him know their "opinion as to its merits on the question of two wines." In response he received 286 replies, of which 264 of the writers were favorably impressed with the views contained in the pamphlet, and 22 were unfavorably impressed; from the letters of the latter we shall make a few brief extracts at the end of this tract. The answers are all published in connection with this new edition of the tract, and Rev. Dr. — and Rev. Mr. — leave us to infer that, because so few, comparatively, who

differed in views from those advocated in the pamphlet responded to Dr. ——'s request, an overwhelming majority of the clergy agree with them ; and the letters, although containing little that is new, and many assumptions which have no foundation in or on that which is true, are apparently paraded for the purpose of impressing the public and other clergymen with that idea. But when we remember that of the 4,200, only 286 responded at all with an opinion, and that clergymen who were in sympathy with Dr. —— and perhaps zealously advocating his views, and could say cheerful words to him, would be much more likely to reply than those who hold entirely opposite views, which would only disappoint and perhaps disturb the man who had been at the trouble to send them the pamphlet and to write them, we certainly need not be surprised that so few who differed from him, compared with the number who agreed with him, responded. It therefore does not follow but that an overwhelming majority of the 4,200 clergymen to whom he sent the pamphlet were opposed to him in their views. We should be sorry to believe that a majority of the clergymen were in favor of the use of fermented wine as a beverage, or even as a communion wine.

To read Rev. Mr. ——'s preface to the last edition of his work one not acquainted with the facts might suppose that all the leading scholars, professors, and clergymen are rapidly embracing his views on the wine question, and are ready to acknowledge that there is no wine but fermented wine. When a man will apply such language as the following, which could with far more truthfulness, as the reader has seen, be applied to his own production, every one can judge as to what dependence can be placed upon his representations and words. Speaking of the literature which upholds the fact that the word wine covers

both the unfermented and fermented juice of the grape, he says: "The literature thus produced is curious—indeed, *unique*—on account of the gigantic assumptions and blunderings, misunderstandings and misinterpretings, sanctimonious misgivings and acrimonious accusings of opponents contained in it." If there is any approach in this respect to be found in the writings of the advocates of the true doctrine upon this question, to what we find in Rev. Mr. —'s pamphlet, the writer has not yet seen it, although he has read everything which he has found written upon both sides of this question.

Can the Rev. Messrs. — and — expect intelligent men to accept the views of a man like Rev. Mr. —, who has obtained a sufficient knowledge of the question to write two or more newspaper or periodical articles from the standpoint of previous strong confirmation, which articles, as we have seen, show the most superficial knowledge of the question in many of its bearings imaginable, and pay no attention to the volumes which have been written, after the most careful investigation and research, by such distinguished scholars as the Rev. Dr. Lees and Rev. D. Burns, Dr. Norman Kerr, Rev. Dr. Samson, Dr. B. W. Richardson, Rev. Dr. C. H. Fowler, Prof. Tayler Lewis, Leon C. Field, and others, some of whom we know have spent many years in a critical investigation of this question in its various aspects? Professors, editors, and correspondents are not always more reliable than other men. It has been said that when Harvey discovered the true course of the circulation of the blood there was not a professor in any of the medical colleges in England over fifty years of age who ever believed in his discovery; but that did not prevent it from being true.

It is amazing to see the utter confounding of good and truth with the evil and false, or the commands that thou

shalt, with the commands that thou shalt not, which is manifested in the preface and the tract by the Rev. Mr. — and in many of the letters from clergymen contained in the new edition. Does not Rev. Mr. — know that the laws of nature are the laws of God, and that when these are correctly understood it will be seen that they can never conflict with the Word of God, if the latter is correctly interpreted and understood? The human body requires food and drink to build up its structures and to sustain it in health and strength. The orderly and useful articles for food and drink cause no unnatural excitement, give rise to no unnatural appetite which other food and drink will not satisfy, and do not require to be taken in increasing quantities to satisfy the appetite for them, and they do not cause specific diseases characteristic of the substance taken. Such is natural, orderly, healthy food and drink which satisfy the demands of the natural body, as goodness and truth do the spirit of a man heavenward bound. Now, we have in the natural world substances which, when used as food or drink or taken into the system, differ totally from healthy food and drink in all the characteristics named; among these are notably opium, tobacco, wine, and other intoxicants. These substances, when used, all create an unnatural excitement, and if their use becomes habitual, cause an unnatural appetite which no healthy food will satisfy, require to be taken in increased quantities to satisfy the appetite for them, and they all cause diseases characteristic of the substance taken; they all endanger health and often shorten life; they are, therefore, poisons. In every respect it will be seen that their action on the body of man is similar to the action of evils and falses on the spirit of man; therefore, when we can legitimately talk of and justify lying, stealing, bearing false witness, committing adultery, and kill-

ing temperately, we may talk of using temperately the poisons named above, and never until then. The law of the Lord is, thou shalt not—we must shun them totally if we obey His commands as manifested in His word and in our own organizations.

Of no other poisonous substance on earth have we such long continued, persistent, positive evidence that it is a poison as we have in the case of fermented wine; and no other poison has harmed and killed more of the human race on our earth than has fermented wine; and no other poison has done its work so cruelly, or has so debased man both physically and spiritually, so perverted the various organs of his body and his passions, and caused so much wretchedness, sorrow, and pain, as has fermented wine and other drinks containing its essential ingredient—alcohol. Now, we ask you, reverend gentlemen, is it possible that such a fluid can, by any possibility, represent the blood of our Lord in the most holy act of religious worship? We may know, if we will look upon this question from the standpoint of reason and common-sense, that fermented wine cannot be the good wine of the Sacred Scriptures. Just look for a few moments again at the origin of fermented wine. In no true sense is fermentation a natural process—as you represent it to be—any more than the putrefaction of meat or the eating of grain by rats and mice is a natural and orderly process. Science has abundantly demonstrated that neither ferment nor its germs are ever found within good, sound grapes, or in the skins of such, any more than the germs of the putrefactive ferment are ever found in or within the skins of animals. They all come from without, and lodge upon the surface of grapes and animals, and the Lord has carefully protected grapes and animals from their depredations until the skins are ruptured; then, if man desires to use the



flesh of animals or the juice of grapes for nourishment, it is his duty to protect them from the depredations of such germs. No vegetable juice on earth so strictly resembles the blood as does the pure, unfermented juice of grapes, for it contains albuminous matter to nourish the brain, muscles, and nerves, acid and alkaline salts for the tendons and bones, and sweet to warm the body and make glad the heart of man. We can, therefore, see why it unquestionably was chosen by our Blessed Lord in the administration of the Last Supper.

When the grape-skins are broken, and the juice escapes, the germs which have lodged on their surface and stems are washed into the fluid, and within from twelve to thirty-six hours, if the temperature is favorable, these germs become developed into living cells, and soon multiply rapidly. If the fresh juice is drawn into unclean vessels, containing leaven cells, then signs of fermentation may manifest themselves sooner. Pasteur has demonstrated that if the grapes, during their development and ripening, are carefully protected from the germs of ferment and are pressed in a pure atmosphere, and the juice is kept from the germs of ferment, the juice will never ferment. Ferment cells are living organisms, which multiply with wonderful rapidity, and require a large amount of nutritious matter to sustain them, and this nourishment is all drawn from the juice of grapes and their skins. Pasteur tells us that these living cells "eat, as it were," the nutritious substances contained in the juice; and as they consume they decompose the organized substances contained in the juice, as man does when he drinks the juice; the albumen not used for the structures of the ferment is floated to the surface, or precipitated with the alkaline salts as lees to the bottom of the vessel; whereas the delightful sugar is decomposed, and the carbonic acid

gas escapes to the surface and disappears in the atmosphere, and alcohol remains in the juice to pollute it. In most of our old well-fermented wines, chemists tell us the sugar is all destroyed. The acetous fermentation speedily follows the vinous, so that our fermented wines contain more or less vinegar. Now, reverend gentlemen, do you expect, in the end, to be able to make intelligent Christian men and women, who are endowed with common-sense and intelligence, and are unswayed by either appetite or preconceived ideas, believe that the Lord desires His children to use, in the most holy act of worship, this product of ferment or leaven, the drunkard's cup, bearing no resemblance to blood in its essential constituents, instead of the product of the vine as He has organized and ripened it in the grape, which bears a most striking resemblance to blood?

We drink water, and we drink and eat milk and the juice of fruits, which contain nourishment as well as water, for they are both food and drink. Leavened bread, as soon as the process of fermentation has fairly commenced, before any considerable proportion of the nourishment therein contained is destroyed by the leaven, is put into the oven and the life of the leaven is destroyed and the alcohol and other products of fermentation are driven off by the heat, and thus the bread is purified and becomes a harmless substance; but fermented wine is never thus treated, and thus it is pre-eminently a leavened substance, and so unclean that it fills man, both physically and mentally, with all manner of uncleanness when he drinks it. It causes rum-blossoms on the face, diseases of the brain, heart, lungs, kidneys, and stomach, even to gout in his toe-joints; fills his mind with all kinds of impure thoughts, makes him easily angry, cruel, insane and drunk, and kills not a few. Yet this is the wine which Revs.

—, — and 264 other clergymen think the Lord wills should be used as a communion wine; and even some of them seem to justify its use as a beverage—"temperately," of course, and no young man ever commences the use of fermented wine with the idea of becoming a drunkard; but, like all other evils, it gradually grows upon him, until he is enslaved, body and soul.

Aristotle tells us that temperance consists in using moderately things which are good and useful, and in totally abstaining from things injurious. The clergy have been teaching men for many centuries to drink fermented wine only temperately or moderately; but to thus drink is to violate a physiological law, which demands a constantly increasing quantity. It is safe to say that in no age of the world, among those who drank at all, have there ever been more drunkards than there are to-day. What is the good of your preaching such doctrines, Rev. gentlemen? We know that fermented wine and other intoxicants are entirely unnecessary for healthy men and women, and we know that about one-fifth of the inhabitants of the world, who are Mohammedans, never use such drinks, in the providence of the Lord being protected by their religious sentiments from their use; and we know that more than one-half of the inhabitants of the United States, including the women, never use such drinks; and life insurance companies have demonstrated the fact that they live, upon the average, many years longer than those who do drink, even so-called "temperately"; so that to thus drink is to violate the command, "Thou shalt not kill." Vast multitudes who never acquire the reputation of being drunkards, die of diseases of the brain, bronchia, stomach, kidneys, fatty degeneration of the heart, etc. Nor is this all; every surgeon will tell you that mechanical injuries and surgical operations are far more dangerous

among the drinkers of intoxicants than among total abstainers; and all epidemics and contagious diseases are far more likely to attack drinkers, and the mortality among them is far greater than among total abstainers. Please read the following in regard to the latest epidemic:

#### ALCOHOLIC LIQUORS AND THE YELLOW FEVER.

Mayor Archibald, of Jacksonville, Florida, speaking recently of the ravages of yellow fever in that city, said:

"It strikes persons of alcoholic habits fatally. The fever is of a very mild form. The mortality is only about fifteen per cent., and taking out the deaths of men addicted to the use of alcoholic beverages, the mortality would not exceed five per cent. Two-thirds of the fatality is due to the fact that persons have been accustomed to the use of strong drink before they were attacked by the fever; and in every such case the patient invariably dies, and without reaction. It is a frequent remark on the Jacksonville streets that yellow fever is the best temperance lecturer the city ever had."

FINALLY.—Rev. gentlemen of the new edition of the ——— pamphlet, and Rev. Dr. ———, author of "Bible Wine," your entire arguments, as is manifest, are based upon assumptions which, intelligently viewed, are clearly seen to have no foundation in truth; and upon ignorings which cannot be ignored and the whole truth be fairly presented to your readers. Think you that in this glorious age, which is just beginning to dawn upon the world and the church, when men are to be led in freedom according to reason, and charity is to reunite Christians who have been separated by the doctrines of men, and love of obedience to the Divine commands, and love of the neighbor and the Lord, are to rule in the hearts of men, that fermented wine, which bears no resemblance to blood, but

which excites the perverted passions of men, enslaves and degrades man, is to be used in the Most Holy Supper, instead of the Lord's own pure, unperverted product or fruit of the vine? Never! never!!

Within a few months a work has been written and published by four English clergymen, earnestly advocating the use of fermented wine as a communion wine, and representing that it is the only wine, as does the Rev. Mr. ——. In reply to some of the ungenerous strictures of the authors of the pamphlet on his writings, Dr. F. R. Lees says, in an article in *The Dawn*, an English religious paper:

"*All that they have said* has been said many times before, and answered as often. Most of it stands refuted in my 'Reply to the Four Belfast Professors,' which has never been replied to, though ten years old."

Dr. Norman Kerr, in a letter to Mr. T. Anderson Hanson, published in the same periodical, says:

"42 GROVE ROAD, REGENT'S PARK,  
LONDON, N. W.

"*Sir*:—I have read the pamphlet, 'The Wines of the Holy Supper' (for which I am indebted to you), with amazement. A very large proportion of it is founded on a work by Rev. A. M. Wilson, the inaccuracy of which was pointed out by me many years ago in 'Unfermented Wine a Fact.' In that *brochure* I showed that Mr. Wilson's argument for the impossibility of the existence of unfermented wine was based on two false premises, into which errors he had fallen from unacquaintance with scientific literature: 1. That the word 'fermentation' in scientific language always refers to alcoholic fermentation. 2. That alcoholic fermentation sets in immediately on the expression of the juice from the grape.

"Most of the erroneous statements in the pamphlet now before me are covered by facts stated in the second edition of my 'Wines, Scriptural and Ecclesiastical' (337 Strand). The writers were evidently ignorant of the fact that the heads of the two great Jewish communities, Delegate Chief Rabbi Adler and Professor Marks,



both formally vouched for the accuracy of my statement (arrived at after an exhaustive enquiry into the facts) to the effect that unfermented and fermented wines were equally lawful at the Passover. The authors could not have known that S. Adler distinctly declared that there is no Jewish authority for the restriction of the word *yayin* to intoxicating wine. The Passover wine was treated of fully in my lecture thereon, published by *Home Words* Office. The Chief Rabbi was present and confirmed the accuracy of my statement of his views. The authors of the pamphlet also do not understand that 'fermented' and 'intoxicating' are not synonymous terms. These are but a few of the mistakes as to facts contained in this pamphlet.

"But, apart from these mistakes, how can a poisonous, intoxicating, dangerous beverage be a fit symbol of Christ's blood? Intoxicants inflame, disturb and paralyze. On the other hand, genuine, non-intoxicating grape-wine is a wholesome, innocent, non-poisonous drink, with no power to paralyze or to inflame. It is a nutritious, healthful drink, and is, from its nature and properties, a most fit symbol.

"In my 'Wines, S. and E.' I have shown by evidence, which has never been seriously questioned: 1. That unfermented grape-juice has been used by ancients and moderns. 2. That the ancients preferred sweet, weak and diluted wines. 3. That unintoxicating drinks have been called 'wine' in Oriental dictionaries, in modern dictionaries, cyclopedias, etc.; by Eastern travelers, and in general literature. 4. That the unfermented and the fermented palm-juice have both been known as 'palm-wine.' 5. That the chief use of grapes in the East is not to make fermented wine. 6. That grapes can always be had fresh. I have also shown that intoxicating wine is unsafe for reformed drunkards and for the unfallen inheritors of the drink crave; and that communion in unintoxicating wine has been recognized as lawful at nearly every period of ecclesiastical history. The very numerous Methodist Episcopal Church of America, and, in our country, the established Church of Scotland, the Presbyterian Church in Ireland, and other religious bodies, have formally recognized the Sacramental use of non-intoxicating wine.

Sincerely yours,

"NORMAN KERR.

"T. ANDERSON HANSON."

It having been persistently represented by some of the advocates for the use of fermented wine in England that fermentation is a natural and orderly process, and that the ferment is in the skins of grapes, and one at least claiming that it is in the grape itself, Mr. T. A. Hanson wrote to several scientists. Among others, he received the following reply from Prof. John Tyndall:

"*Dear Sir*—The non-fermentable character of pure grape-juice, and the fermentable character of juice when the bloom on the surface of the grape is washed into it, stand, in my opinion, upon a sound basis.

Yours faithfully,

"JOHN TYNDALL."

Mr. J. Orme, through a friend in Paris, consulted on the subject Professor Pasteur, and received the following reply:

"PARIS, April 16, 1888.

"J. ORME, ESQ., LONDON:

"*Dear Sir*—I lose no time in replying to your kind letter of the 14th inst., and beg to say:

"1. That I see no reason to modify the conclusions deduced from my experiments on the true cause of the fermentation of the grape.

"2. That, to my knowledge, no German chemist has yet refuted said conclusions with experimental proof of any kind.

"The cause of fermentation in the grape is extraneous to the juice of the grape. Wine could not be made if the germs of ferments, external (foreign) to the berry and the bunches, did not mix with the juice of the berry in the vintner's vat.

"I have furnished irrefutable *de facto* evidence of it.

"Yours very truly,

"E. PASTEUR."

We find that, without exceeding the limits assigned to this pamphlet, we have room for only a few short extracts from the letters of clergymen in response to Rev. Dr. —'s request. To save space we shall omit names, dates, etc., and simply number the extracts according to the

numbers of the letters as published. The following extracts are taken from the second list, or from those who do not favor the views of Rev. Messrs. — and — :

2. "I believe it susceptible of fair proof that your position and utterances in favor of the moderate use of alcoholic wines and liquors, as a minister of God and one of the foremost educators in the land, are making more drunkards of the young men and women of our country than *any five saloons on the continent*. You may think this very severe, or you may throw it aside in contempt, but your position and utterances are simply *appalling*—as they are arrayed against our efforts to save men from the drink curse and get them to God."

3. "I have looked over the pamphlet you sent me; I have also read a much abler work on the same subject, by Dr. Eliphalet Nott, who was a scholar equal to Dr. —. Dr. Nott's views meet what I regard the demands of conscience, common sense and morality—and Dr. —'s do not. I have read many arguments like that of Dr. —'s, notably, Dr. —'s, but I am still convinced that the Bible can in no way even tolerate the use of that, either as a beverage or at the Communion Table, whose poison is doing so much to ruin the souls and bodies of men."

4. "This is a *fact* of positive experience. There are men in my church, formerly addicted to drink, who did not dare and would not taste fermented wine when we used it, about four years ago; but they can take the unfermented wine with safety. In the Presbyterian Church in this city the fermented wine is still used at Communion, and time and again it has led certain members into open debauch; after having tasted liquor there, they rushed to get more and stronger elsewhere. These samples could be multiplied almost indefinitely. Now, dear sir, we hold it to be transparently clear, and a primary principle of Christian teaching, that to persist to use fermented wine at Communion service, in the face of these facts, is a gross sin against our Redeemer and His Church, and against our brethren about us. I am *amazed* that any true preacher of the Gospel can, in the slightest way, encourage the use of fermented liquors at the Lord's Supper in these days."

6. "For those who have not read the books which the writer assumes to review, and for those who have prejudged the whole case with the writer, the pamphlet is very convincing. Otherwise,

it is an argument that does not argue. To my view, the main contention of Thayer, Kerr, Samson and others, is strengthened by this pamphlet, and I am thankful for the privilege of seeing it. Permit me to add the confession of my inability to appreciate either the piety or the sense in the labor to prove the falsehood charged against the Lord Jesus that He was a wine-bibber. The attempt to furnish a religious excuse for a vicious and criminal indulgence is pitiful. You say, 'for the general good.' A club in the hands of infidels, to break the heads of the feeble in faith, 'for the general good.' 'What will the harvest be?'"

9. "In his definition of *tirosh* he quotes Gesenius so far as will favor his view. He neglects to quote the same author on page 428, Lexicon, where *tirosh* is translated, 'MUST, NEW WINE.' As the Lexicon is quoted by Dr. — as the best authority, there can be but one conclusion—that the word did apply to both, to the MUST and the fermented wine."

12. "MY DEAR Dr. — : Thank you for Dr. —'s pamphlet, which I have just finished reading with mingled profit, amusement, and indignation. As a radical of the radicals among temperance men, I have never regarded the 'two-wine' theory as worth any especial fight, though I have accepted it as true, and have thought it a good explanation of some very perplexing questions that, without it, I find hard to solve. For instance, the unquestioned righteousness of giving a hundred gallons of wine to men already 'well drunk.' I have to thank you and Dr. —, therefore, for establishing my faith and confirming me in my opinion, which I held, but was hardly willing to advocate. I am not scholar enough to judge as to the force of the verbal argument. But the assumption that it is always the use of wine that is commended and the abuse that is condemned in the Scriptures, the occasional displays of bad temper, and the frequent departures from the courtesy due from one Christian gentleman to another, that these articles contain, seem to me to show both conscious weakness and the desire to make the most of a bad cause. It was to Dr. Samson that I owed much of the impulse that led me into the Church and ministry, and I have many sacred memories of the loving and wise counsel that guided me thirty years ago. You may easily imagine, therefore, that it takes some patience to hear the words, 'characteristic specimen of juggling,' 'dishonest,' 'untrue,' 'characteristic piece of shuffling with evidence as cowardly as it is contemptible,'

applied to him. So much is required, indeed, that I doubt my ability to judge fairly of an argument in which they are to be found. This is hardly the sort of a reply that you expected, but if it will conduce to 'the general good' for you to know that Dr. — has made me a hearty believer in the 'two wines,' it will inform you of the fact."

13. "When I know that all the misery of intemperance that curses our fair land begins in a TEMPERATE use of intoxicants, and when I know that so many who have reformed and promised before God and men to lead better lives have fallen by the presentation of the wine-cup, I can but ABHOR IT!"

15. "A poor drunkard does not die because of taking the 'last drop,' but because he ever tasted the first one. If he had left it alone, never could he have cultivated a taste for it."

19. "I see nothing in Dr. —'s pamphlet that has not been met effectually over a dozen times. I would ask him to read and study Rev. William Ritchie's 'Bible Wines.'"

20. "I dislike to use at the sacred altar of God that which I know will madden the brain of my fellow-man. I believe the Church ought to cut loose from every kind of alcoholic wines under all circumstances."

#### CANON WILBERFORCE.

During the visit of Canon Wilberforce to the United States, a reception was given him in New York by the National Temperance Society, and as some portions of his address, and some of his answers to questions after his address, may interest the reader, the writer will insert them.

In his address, among other statements, were the following:

"I have not the faintest confidence whatsoever in dealing with intemperance from what is called the moderation platforms; but, in saying so, I have not the least idea of throwing reproach upon those who think that they can do God's work in that way. But I have constantly seen considerable hindrance thrown in the way of this movement by there being a dual basis. It was only a few years ago I was taking part in a great meeting at Sheffield, in the



north of England. One of the secretaries came up to me and said: 'I have had a very curious thing happen to me. A woman came to me and asked, "Is there not a great temperance meeting here to-night?" I said, "Yes." "Is it not," she asked, "upon the basis of the Church of England Temperance Society?" I replied, "It is." "I do hope and trust," she said, "my husband will know nothing about it." I inquired, "Why?" She replied, "If he goes there and hears one of your temperance reformers tell him that he can belong to a temperance society and still partake of a little alcohol, the happiness of my home, which has been assured for two years, will be wrecked again, for it will give him the opportunity of stepping over the brink of safety.'" The only place of safety for a man who has been a drunkard [and, we may add, for any one who would not become a drunkard—ELLIS] is uncompromising total abstinence. If he departs from that, he will soon step into a drunkard's grave. Again and again we have instances of that kind. So far as I am concerned, I do not wish to walk along that line. It is Saul's armor to me; it does not fit me; but if it fits others I am perfectly content that they should wear it. I find that the giant is better slain by the sling of total abstinence, which sinks into his forehead and lays him prone upon the ground. [Applause.]

"A Canon of the Church of England said, at a meeting in Exeter Hall, that he had been a determined believer in fighting the drink upon what was called the moderation principle. He thought he would be doing God's work by taking that line, and the question that came to him one day was this: Whether he had ever been instrumental in calling back a single drunkard? He said he was obliged to give answer that he had not brought back a single one. Although he was eighty years of age, he signed the total abstinence pledge, in spite of what the doctors had said. He felt it his duty to come out uncompromisingly in Exeter Hall four years after, and he gave his testimony to the effect that since he signed he could point to houses where darkness and misery had reigned, and where there were brightness and happiness now. He had to deal with men who were not able to follow argument, but who could feel the power of an example. Therefore I do believe that the very best standard from which to work this movement is the standard of uncompromising total abstinence."

Among the questions asked and answered were the following:

Dr. E. P. THWING: "I would like to ask the Canon, as a physician, if the feeling as to alcoholic medication in England has changed for the better; for instance, the aspect of the British Medical Association toward this subject?"

Canon WILBERFORCE: "I believe that is one point in which we are going furthest ahead. I think that the whole aspect of the medical question is changing, mainly under the influence of that distinguished man of science, Dr. Richardson. He is one of the leading scientific minds of Great Britain. He has been successful in his experiments and as bold as a lion in his utterances, and he is leading scientific thought in this direction. He has proved over and over again, to use a common phrase, that, from the monarch on the throne down to the maggot in the cheese, every healthy being is better without alcohol. The other day he was staying with me. I have the greatest possible objection to experimenting upon living animals, but he described to me an experiment on pigeons. It was not a very painful experiment; indeed, there are some people who, I am afraid, would like to have the experiment made upon them. He tried to induce the pigeons to take peas soaked in alcohol. They refused to do so at first, but after a while they were pleased, and they selected the peas saturated with alcohol. One cold night he turned the pigeons out, and on the following day, when he was examining them, strange to say, all those pigeons who ate the alcoholized peas were frozen to death, and those that remained teetotalers were perfectly safe and sound.

"I would also say that this advance in opinion in favor of temperance along the medical line is partly owing to the courage of one or two of our leading men. I may quote Cardinal Manning and Mr. Spurgeon as examples, who have passed through severe illness and refused to take alcohol. Cardinal Manning is doing a noble work in the temperance reform movement. He is now not a young man; he is of exceedingly feeble frame. Two years ago he had a very severe illness and was at the point of death, and the leading medical men strongly recommended him to take alcohol. He replied, 'No, I will not; I have signed the pledge to help my weaker brother.' He passed through the serious illness and was restored to health without taking alcohol. It was the same with Mr. Spurgeon. He suffers tortures with rheumatic gout. In some of the most severe attacks he has refused to take alcohol, and the great mass of men who have been influenced by him are strength-

ened in their resolutions. When the leaders of men take such a stand it is a great help to the cause."

Rev. Dr. CUYLER: "Do you find the coffee-houses successful? Is that movement extending?"

Canon WILBERFORCE: "I have been on the committee of several of them and I can answer that question. In many of the busy centres they pay very well, but they pay only in this way: where we have spent large sums of money building elaborate taverns, with the idea of people spending their evenings there, they have failed; where they succeed is in the centres of population, where men can go and dine very cheaply and get coffee and cakes instead of intoxicating drinks; for the English workingman, when he turns over a new leaf and when he gets the love of the Lord in his heart, the very first thing that occurs is that it brightens up his home and he does not want to be out."

The above reply to Dr. Cuyler is worthy of the attention of every Christian man who is disposed to use or justify the use of intoxicants or tobacco—the use of which tends to separate men from their families and to make their homes uncomfortable and unpleasant.

#### CANON WILBERFORCE ON SACRAMENTAL WINES.

Canon Wilberforce is reported by the London *Temperance Record* as saying at a recent meeting in England: "He believed if people desired to go back literally and absolutely to the days of the institution of the Sacrament, it would be a most difficult thing, if not impossible, to prove that the particular cup which their Master took in His hand in that solemn crisis of His life when He instituted the Holy Eucharist was fermented at all. There was abundant testimony to prove it was not. But he did not think that touched the question. Some went back to primitive authorities. He should like to read one or two which might have weight with them. Take, for example, the testimony of St. Cyprian, who wrote in A.D. 230:

" 'When the Lord gives the name of His body to bread, composed of the union of many particles, He indicates that our people whose sins He bore, are united. And when He calls wine squeezed out from bunches of grapes His blood, He intimates that our flocks are similarly joined by the varied admixture of a united multitude.

" This distinctly implied, for all he knew, squeezing bunches of

grapes. But there was more important testimony from one man who was considered by a certain party in the Church of great value—St. Thomas Aquinas, a great father of the 13th century. He said:

“ ‘The juice of ripe grapes, on the other hand, has already the form of wine; for its sweet taste evidences a mellowing change, which is its completion by natural heat (as it is said in the “*Meteorologica*,” iv. 3, not far from the beginning), and for that reason this Sacrament can be fulfilled by the juice of ripe grapes.’ ”

It seems especially unfortunate for the Christian Church that clergymen possessing such an extremely superficial knowledge of the wine question, as a whole, or of its Biblical, historical, scientific, and medical aspects, and of well-established facts, as is manifested in the writings of Rev. Drs. —, —, — —, and other advocates of fermented wine as a communion wine, should write upon this great practical question, which so intimately involves the welfare of the Church and our race. Statements are made by these writers with unbounded assurance, as the intelligent reader of the preceding pages has seen, which could not have been conscientiously made by well-informed, unbiased men possessing a thorough knowledge of the question. The reader of this pamphlet has had an opportunity to see how the essential points in this discussion are assumed, and dogmatically proclaimed, and not proven, and how almost everything which conflicts therewith is ignored by the Rev. Drs. — and other writers. While a large number of our clergy and laymen, who have most critically and thoroughly examined the wine question, are laboring to banish intoxicating wine from our communion tables, believing, after a most critical examination of the whole question, that it is unclean and entirely unfit for use, it is sad to see so many of our clergy striving to uphold the use of this poisonous product of leaven and man's ingenuity, which bears no resemblance to blood in

its essential constituents, instead of the Lord's own fruit or product of the vine—unfermented wine—which bears the strictest resemblance to blood. But be not discouraged, brethren, for the truth will surely prevail, and fermented wine must and will disappear from our communion tables, and they will cease to be a snare to the weak.

Please read the following from an Episcopal clergyman :

August 25, 1891.

*Dear Sir*—Some time ago some one sent me a most masterly reply to Rev. ——'s Communion Wine Pamphlet, or rather review of it. I want about ten copies of it, and say five of "An Appeal to Christians of Every Name." Can you send them to me with bill? I want to have some Episcopal clergymen see it. I am a clergyman of that church, and reading ——'s and the Review, I am disgusted with ——, as I am with fermented wine for communion,

Yours truly,

(Rev.) —— —.

#### THE HIGH-LICENSE "CRAZE" AND PROHIBITION.

Nothing so endangers, temporarily, the grand and so much-needed Prohibition movement as the cry for High License raised by politicians and backed up by a few of our clergy. High license is especially objectionable, as by limiting the number of saloons it increases their individual patronage, thus enabling more of them to establish "gilded saloons" instead of low grogeries; boys, young men, and men who would not think of entering the latter are much more readily attracted by the former, and they are for this reason far more dangerous to the unwary.

Again, the advocates of high license are ready to charge a less sum for the privilege of selling beer, wine, and cider than for selling distilled liquors; thus encouraging men to engage in the selling of fermented drinks who cannot afford to pay for a license for selling distilled liquors. It is well known to every observer that boys and young men,

at this day, rarely commence the habit of drinking intoxicants by drinking whiskey, brandy, etc., but by drinking beer, wine, and cider; consequently the sale of the latter is far more objectionable than the sale of the former. Men can get as drunk on beer, wine, or cider as they can on whiskey; and, as is well known, the use of the former develops an appetite for whiskey and other distilled liquors. It is right or it is wrong to sell and give away intoxicating drinks. If it is right, why should we license one man and refuse to license another man? If it is wrong, why should we license any one to engage in their sale? If men are disposed to sell such drinks, why should we give them the sanction of the law? We do not license thieves and highway robbers, but we prohibit and punish them if they violate the law, yet the damage which they have ever done, or are likely to do, is incomparably less than that done by the sale of intoxicants. We by law prohibit the sale of arsenic, corrosive sublimate, strychnine, and many other poisons, excepting on the prescription of a competent physician, where there is any reason to suppose that they will be taken into the stomach by the purchaser, or administered to others where they may do harm; yet where one has been injured by such poisons, or ever would be likely to be injured by their sale, hundreds are harmed and destroyed, with untold anguish, suffering, and sorrow, not only to the drinker, but also to all connected with him; and yet the cry is from the saloonist and many politicians, "You must not prohibit the traffic"; and even some of our clergy, we are sorry to say, have recently caught up the cry, "You must not prohibit; it will interfere with 'personal liberty.'" Liberty to do what? Liberty to sell a man a poisonous fluid which will almost surely impair his health, shorten his life, make him a slave to his appetite, and often insane; and to



take the money which his wife and children need for their support. Liberty to entice the young to start on the only road that leads to drunkenness, and encourage them to walk therein, until vast multitudes are bound body and spirit in a state of servitude compared with which African slavery was tender and merciful, for that enslaved the body, but this enslaves body and soul. There is no freedom or liberty excepting in right doing and living.

Has a community no right to protect its boys and inexperienced and simple-minded young men from being enticed by the saloonist and his "gilded saloon," and made slaves before their rational faculties are fully developed? Have parents no rights? Have wives and children no rights? If a saloon is established, its keeper must have business; consequently, as the hard and steady drinkers are killed off, boys and young men must be enticed in to take their places, by all the arts known to the trade, or the business will cease.

A desperate effort is being made by the brewers, distillers, and saloonists to rule our country in their own interests. Now, brethren of the Christian Church, one and all—for all should be one in aim and in spirit—shall they succeed, or shall we have freedom, "personal liberty," liberty to train up our children in the way they should go, and to keep them from being led into unnecessary temptation? Please remember that this question is to be decided at the polls.

#### FINAL APPEALS TO ALL CHRISTIANS.

The judges of our courts assure us that from 70 to 90 per cent. of all the crime, wretchedness, and poverty which exist in our country is directly or indirectly caused by the use of intoxicating drinks. And it is certain that nothing else so upholds, justifies, and encourages the pres-

ent drinking habits and our saloons as does the use of fermented wine as a communion wine.

In view of the above, and the danger which attends its use to the young, the middle-aged, and the old ; and in view of the fact that hundreds—yes, thousands—who were striving to lead the better life, by partaking of intoxicating wine at the Most Holy Supper have been led back to drinking habits, to drunkenness, and finally to death, we appeal to clergymen of every name to do all they consistently can, by precept and example, towards putting away fermented wine from the communion table, and to substitute pure, unfermented wine, the "fruit of the vine." It must be evident to every intelligent man who examines the wine question carefully, that the assumptions alluded to in the preceding pages, upon which its advocates base their arguments in favor of fermented wine, are founded upon two prior or fundamental assumptions. First, either that the grape and its juice, like man, have fallen from the state of purity in which it was first created, or that the Lord, when He creates, ripens, and sweetens the grape on the vine, creates it impure. Against these assumptions we again bring the fact that the fresh juice of grapes most wonderfully resembles blood in its essential constituents, and has been freely drunk in all ages of the world ; at this day it is freely drunk in the streets of New York and other cities every grape season.

You have all heard of the grape cure. During the last few years thousands of patients, either half-starved from eating largely of superfine white flour bread and cakes, or who have become diseased from using intoxicating drinks, tobacco, tea, coffee, or for the want of active work, sunlight, or, again, from tight dressing, etc., have gone to Switzerland to either eat grapes or drink their

juice for "their stomach's sake and their often infirmities"; and many have been cured. At Vevay, Switzerland, in 1884, the writer talked with a physician who was accustomed to have many such patients in charge, who said they commenced, either by eating one pound of grapes, or drinking their juice just as it was pressed in a little hand-press, and gradually increasing the quantity to four pounds a day. This treatment does not cure diseases as poisonous remedies cure, but by supplying the wants of exhausted and debilitated organisms. It will be seen that unfermented wine correctly symbolizes blood, whereas we well know that fermented wine, in its essential constituents, bears no resemblance to blood, and consequently it should have no place on the communion table. The second prior or fundamental assumption upon which are based all the assumptions and arguments of the advocates for fermented wine, is that the process of fermentation of wine is a process of purification, similar to the process of regeneration in man. But if the juice of the grape has not fallen, and the Lord has made no mistake, the juice is already pure. Then, again, there is no resemblance between the results of fermentation and those of regeneration, but they are directly opposite to each other. Fermentation is caused by leaven, an unclean substance, which requires the co-operation of man, who must provide suitable vessels and temperature, and the fermentation must be stopped to prevent the wine all changing into vinegar, either by forcible imprisonment in strong casks or bottles, or by the presence of some substance poisonous to the leaven or its activity. When once commenced, fermentation, if unrestrained, never ceases until everything which is sweet, good, and nourishing in the wine is destroyed; and these useful substances are always destroyed to the extent the fermentation is allowed to progress, and

the sweet is perverted into alcohol and the wine becomes an intoxicating fluid. How different from all this are the results when man is regenerated. When man is regenerated, goodness and truth from the Lord overcome that which is evil and false in man, and the latter are separated and removed; and this process may go on indefinitely unrestrained, and the man will be more and more perfected and free. Sooner or later these simple facts alone will be sufficient to settle this wine question with Christian men and women, and fermented wine will be banished from use as a communion wine and as a beverage. May the Lord speed the day!

Nothing has so discouraged the writer, in regard to the progress of the Christian Church in the near future, as the persistency with which so many of our clergy hold on to the use of intoxicating wine for communion purposes, almost totally disregarding the testimony of a large number of the most distinguished scholars of our age, who have most critically and patiently examined this whole question in the light of Divine revelation, ancient and modern history, and of science. It might be well for Christian ministers to look around them and witness on every hand the drunkenness, the wretchedness and sorrow, the insanity, and the uncleanness of body and mind which result from drinking fermented wine and other intoxicating drinks, and then to read and ponder well the following from the Word: "And the Lord spake unto Moses, saying, Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die; *it shall be* a statute forever throughout your generations: and that ye may put a difference between holy and unholy, and between unclean and clean" (Lev. viii. 10). We can have no question as to the kind of wine referred to above, for it is the wine that

causes unholiness and uncleanness, and not the wine that "cheereth God and man."

We appeal to our lay Christian brothers and sisters of every denomination, who love the Lord and their neighbor, and who care for the welfare of their children, brothers, sisters, and neighbors, to discontinue using fermented wine at the Holy Supper. In this day of increasing light which the Lord is opening up to us, men and women are to be led in freedom according to reason, and are not to be led blindly at the dictation of the clergy or priests; but it becomes the duty of every man and woman to prove all things as best they can, and to hold fast that which is good. We know that it is to fermented wine that allusion is made in the Sacred Scriptures when wine is likened to the poison of dragons, and the cruel venom of asps; and to which Solomon refers when he calls wine a mocker, and when he warns us against looking on it with longing eyes, for "at last it biteth like a serpent and stingeth like an adder." Could language more truly portray the well-known effects of fermented wine on man when he drinks it? Is it possible that it is right or proper for us to use a wine in the Most Holy Sacrament which has been leavened or fermented, and which we can see all around us fills men when they drink it with all manner of uncleanness, and perversion of their passions, even to madness, drunkenness, and insanity, and which kills vast multitudes? Our Lord and Saviour Jesus Christ, when instituting the Most Holy Supper, as if foreseeing that His followers might mistake and use the drunkard's cup instead of that organized in the grape, carefully avoided the use of the word wine, and called the contents of the cup the "fruit of the vine," which we know unfermented is, and that fermented wine is not, for not a drop of it was ever found in the grape, but it is always the product of

leaven and man's ingenuity. If the clergymen and religious society to which we belong will not furnish and allow us to use the pure wine which the Lord has created in the grape on the vine, let us abstain from partaking ; or perhaps what is better, direct our steps to other societies, whose clergymen and members are willing to follow the Lord's example and use the "fruit of the vine." Is not the living of a good and true life in obedience to the Divine Commandments, a life of shunning such well-known evils as the drinking of intoxicating drinks, as sins against God, vastly more important to us than any particular church organization? Yea, is not a life of obedience to the Lord's sayings and commands, as we understand them, more important than the belief in the doctrines of any particular church organization? Which would you prefer, kind parent : that your child should belong to a church organization, where he is led by your example and by the precepts and example of the clergyman and prominent members, into the habit of drinking intoxicating drinks, and thus to drunkenness and death ; or that he should belong to some other church organization, even of a different name, where by precept and example he is led to a temperate Christian life?

But before taking any such decided step, as separating ourselves from a society, cheerfully recognizing the rights of our brethren who conscientiously believe that it is right to use fermented wine, as we would have them recognize our rights, it would be well to quietly ask the pastor and society, if they are not willing to substitute unfermented wine for fermented wine, to provide unfermented wine for such as prefer it. This is what many have done ; and the request has often been cheerfully granted, and thus unity and peace has been preserved in societies and the freedom and rights of all respected.



After having made all reasonable efforts to enlighten our brethren, we are not responsible for their conscientious convictions, nor for their actions in accordance therewith. Men cannot all readily see the truth, for if they are strongly confirmed in what is false, they combat the truth at every step, and thus blind their own eyes, and they will require "line upon line and precept upon precept," and a willing heart, before they are able to see the truth; if they love that which the truth condemns, they cannot see the truth, because they are not willing to see it. Some have not had the truth clearly presented to them, and are in doubt. "In certainty, unity; in doubt, liberty; in all things, charity"

Alcoholic stimulants exhaust the strength of those who are called to prolonged physical endurance in extremes of heat or cold. What folly, therefore, to suppose that in moderate temperature there is any real gain from moderate drinking! Lieutenant Greely testified to the advantages of total abstinence among his men in the Arctic regions; and Henry M. Stanley bore witness to the danger of any alcoholic drinks in equatorial Africa. And now Miss Kate Marsden, whose remarkable journey on sledge and horseback to visit the outcast Siberian lepers is attracting deserved attention, has a similar story to tell of the value of abstinence and the danger of alcohol. She says, in the preface to her narrative of her journey: "I have never taken any active part in promoting temperance principles, but now I think the record of my exertions in Siberia, without the aid of stimulants, may prove as beneficial to others as if my voice had been raised in furthering the cause for years past. I took no alcohol whatever throughout the journey, except on two occasions of great exhaustion, *when the stimulant only made me worse*. I have therefore good ground for recommending abstinence from alcohol where much physical endurance is necessary."—*Sunday-School Times*.

### III.

#### A REVIEW OF AN ARTICLE ENTITLED "CHRIST AND THE TEMPERANCE QUES- TION," IN THE "CHRISTIAN UNION."

IN the *Christian Union* for July 11, 1891, will be found an article written by a clergyman which should not be allowed to go unnoticed. The reverend gentleman assumes in that article that "the life and teaching of Jesus Christ constitute a Divine standard for all His followers." And so do I most unequivocally; but I also claim that we should not be blinded by either strong confirmations or sensual appetites in favor of false views and evil habits, so that, having eyes, we see not the truth, and consequently cannot lead a life in accordance with the truth. The writer truly says: "Christ is not to be blindly, but intelligently, followed." In other words, I would say the light afforded by science, by well-known facts and ancient history, must be allowed to shine upon such an important question as the one under consideration. Then again, the testimony of distinguished scholars who have devoted years to a careful consideration of the wine question in the light of the Hebrew and Greek Scriptures, of ancient history and science, should not be ignored, and statements made which have repeatedly been shown to have no foundation in truth, but which are contradicted by facts which at this day should be known by every man who attempts to write upon such an important question.

In the consideration of this question the above writer appears to utterly confound good and truth with the evil and false, which, it is manifest, should never be done. His whole argument is based upon assumptions which we shall find, the more carefully we examine them, have no foundation in truth. He assumes that fermented wine is a good and useful article to be used as a beverage, and, after admitting that he thinks the law of Christian love requires a general abstinence at the present day, he says:

"But I trust that this necessity belongs simply to the present epoch, and I am not without hope that we shall yet come to a time—though not in my day—when a pure wine can be used by society with no more seriously evil results than now are produced by the use of tea and coffee."

By pure wine he means fermented wine. He apparently thinks that tea and coffee are harmless drinks. Of this more hereafter. Again he says:

"Any permanent temperance reform, however great emphasis it may lay on a Christian duty of total abstinence, must draw sharply and maintain stoutly the distinction between total abstinence and temperance, between drunkenness and drinking. It must recognize drunkenness to be everywhere and always a sin, drinking to be made so only by the circumstances; temperance to be always and everywhere a duty, total abstinence to be only a means now to be employed for promoting temperance."

Now let us examine this assumption in the light of science, facts, and history.

*First.* It is known that all the drunkenness in the world up to the sixth century—and history and even the Bible shows us that there was plenty of it, and this the above writer admits—was caused by drinking fermented wine and other fermented drinks, for the art of distillation was unknown. And almost all of the drunkenness in our country at this day results either directly from men and boys drinking wine, beer, or other fermented drinks, or

from the appetite thus formed leading them on to the use of distilled liquors; for it is rarely that they commence by using such liquors. There has never been an age in the world's history when the drinking of fermented wine did not lead large numbers of those who drank it to drunkenness, and it is safe to say that in no age of the world has there ever been more drunkenness among those who drink at all than there is at this day.

As to temperance: That old philosopher, Aristotle, tells us that temperance consists in the moderate use of things good and useful, and total abstinence from things injurious.

*Second.* Fermented wine is either one of the good gifts of God, to be used as a drink to build up and supply the wants of the human body, and may be used freely as we may use milk, the unfermented juice of grapes and water, or it is not. Let us examine this question carefully for a few moments. We all know that there are animal, vegetable, and mineral substances which act as poisons when taken into the stomach, and that to thus use them is to violate the laws of health and life and to seriously endanger health, reason, and life; and not a few are destroyed by their use. The Divine commandment in regard to all such we know is, "Thou shalt not" use them if they kill or endanger life when used. We know that there are other substances which are useful and necessary to nourish and build up the body and give it strength and health. How are we to distinguish these two classes of substances? By their effects on the body we may distinguish between good and useful substances and poisons. There is a natural appetite for wholesome food, which is satisfied by the usual quantity, and the middle-aged and old do not require any more nor even as much as the young man. But for poisons, unless they are made sweet by other sub-

stances, there is no natural appetite, but it has to be cultivated by using the poison ; but when the appetite is once developed no other substance in nature will satisfy the appetite for it, and the appetite demands that the quantity taken shall be steadily increased to relieve the craving and diseased symptoms which the poison has caused ; and if the natural inclination to increase the quantity or frequency is followed, unrestrained by caution or conscience, the individual comes at last to be able to take a quantity with impunity which would kill more than one person not addicted to its use. We all know that this is notably true in regard to fermented wine and other alcoholic drinks, opium and tobacco.

Again, all poisons, when taken into the stomach in a sufficient quantity and length of time, cause specific diseases characteristic of the poison taken. Healthy food does not do this. You see a man reeling in the streets, or drunk on the sidewalk, or with rum-blossoms on his face ; you know that he has been drinking fermented wine or some fluid containing its chief ingredient—alcohol. Now, unfermented wine and other healthy drinks never cause such specific diseases or symptoms, however freely used.

Here, then, in the characteristics given above, is a broad gulf, as broad and deep as that between Heaven and Hell, between nourishing, life-giving substances and the poisons named above. Of the one we are to use temperately, but from the latter we are to totally abstain. "Thou shalt not" is clearly written.

In all ages fermented wine has been regarded as a poison. In the Bible it is likened to the poison of dragons and the cruel venom of asps. Solomon tells us not to look upon it, for at last it biteth like a serpent and stingeth like an adder. Clement of Alexandria, who lived at the close of the second century, says: "From its use

arise excessive desires and licentious conduct. The circulation is accelerated, and the body inflames the soul."—*Divine Law as to Wines.*

We know by observation that fermented wine is a fluid which fills man, when he drinks of it as freely as he may of healthy needed drinks, with all manner of uncleanness of both body and soul. How can a clergyman talk of using such a fluid temperately? Can we steal temperately, bear false witness temperately, commit adultery temperately, or murder temperately? Is it right to deliberately do any of these acts temperately? If it is, then it is right to deliberately drink fermented wine temperately, which we know endangers health, freedom, reason, and life, and leads men to commit crimes even the most filthy. One glass leads naturally to another, and that to many; just as stealing pennies leads to stealing dollars, and hundreds and thousands of dollars. A perverted appetite or passion can never be fully satisfied, but it leads to sorrow. All such evils must be shunned totally as sins against God.

It would be difficult to find elsewhere in the English language, in so few lines, as many statements so absolutely untrue, dogmatically proclaimed, as in the following from the article in the *Christian Union*:

"This notion of two wines, one fermented, the other unfermented, must be dismissed as a pure invention, unsupported by any facts, unsanctioned by any scholarship. There was but one wine known to the ancients—fermented grape-juice. This was the wine Christ made, drank, blessed. There was no other used in His time or known to His day."

First, as to scholarship. Does the writer of the above believe that he is superior as to scholarship to the following distinguished scholars, all of whom believe in "this notion of two wines, one fermented and the other unfermented," several of whom, after a most patient and care-



ful examination of the question, have written one or more volumes upon the subject, and one of them has been twice to the Bible lands for the purpose of carefully investigating the question there and verifying his statements, viz., Moses Stuart, Eliphalet Nott, Alonzo Potter, George Bush, Albert Barnes, William M. Jacobus, Tayler Lewis, Geo. W. Samson, Leon C. Field, F. R. Lees, Norman Kerr, Canon Farrar, Canon Wilberforce, Dawson Burns, Wm. Ritchie, George Duffield, C. H. Fowler, Wm. Patton, Adam Clarke, J. M. Van Buren, S. M. Isaacs, Wm. M. Thayer, John J. Owen, Charles Hartwell, and many other writers I could name, who, after a most critical examination of the question, have written earnestly in favor of the "notion of two wines, one fermented and the other unfermented." In view of the opinion of such men as these, can the above writer say truthfully that the "notion of two wines" is "unsanctioned by any scholarship"? Have we any more distinguished scholars than those I have named? Are not scholars who have for years made a special study of a question like this, in all of its aspects, much more competent to judge correctly than those who have not? It is certain that the writer in the *Christian Union* has never examined both sides of this question with the slightest care; for if he had done so, as an honest Christian man, as I trust he is, he could never have made many of the statements he has made. He says that the "notion of two wines" is unsupported by any facts, and that "there was but one kind of wine known to the ancients—fermented grape-juice." Has he never read the Bible—even the New Testament? I shall first bring the testimony of the Lord Himself against him. He says:

"Neither do men put new wine (*oinon neon*) into old bottles; else the bottles break, and the wine runneth out and the bottles

perish; but they put new wine into new bottles, and both are preserved" (Matt. ix. 17).

Here we have the fresh, unfermented juice of the grape called wine—"new wine." It could not be put into old bottles and be preserved, for old bottles, especially skin bottles, are sure to contain leaven cells, which would inevitably cause fermentation and burst the bottles, whether they were of skins, glass, or earthenware. We know that fermented wine can be preserved in old bottles, and that it is so preserved without bursting the bottles. Here, then, the fresh, unfermented juice of grapes is called wine by the Lord. Should not our clergy heed His testimony?

There is no difficulty in preserving the juice of grapes, or new wine, unfermented by various methods described by ancient writers. Thus Columella, who lived during the Apostolic days, tells us to fill bottles with fresh grape-juice and seal or cork them carefully and sink them in a well of cold water and fermentation will not ensue. I have tried it successfully; any one can do the same. Next, fill a new or clean bottle with new wine just pressed from the grapes up to its neck, then pour about half an inch of sweet oil on the surface of the wine and cork it carefully, leaving a little space between the cork and oil, and stand the bottle in the cellar, and it will keep. I have three bottles thus preserved free from fermentation for over three years; the cork must not be removed and the bottle must not be shaken. Again, heat the juice to 185° Fahr., or to the boiling point if you please, bottle, cork, and seal it, and it will never ferment.

Now we will turn hastily to the Old Testament. In Isaiah xvi. 10, we read: "The treaders shall tread out no wine (*yayin*) in their presses." Here we have the juice of grapes, as it is trodden from grapes, called wine.

In Jeremiah xl. 10, 12, we read: "But gather ye wine (*yayin*) and summer fruits and oils," and we read that they "gathered wine and summer fruits very much." Here we have the juice of grapes called wine, as it is gathered in with other fruits.

Chapter xlviii. 33: "And I have caused wine (*yayin*) to fail from the wine-presses."

Dr. Adam Clarke says: "The Hebrew, Greek, and Latin words which are rendered 'wine' mean simply the expressed juice of the grape."

This juice, like our cider, may be fermented or unfermented, and it is still called by the same name. Here, then, in both the New and Old Testaments, we have the unfermented juice of grapes distinctly recognized as wine, and called wine; and all admit that the fermented juice of grapes is called wine, consequently there are two wines. And distinguished scholars say:

"In all the passages where the good wine is named (in the Bible), there is no lip of warning, no intimation of danger, no hint of disapprobation, but always of decided approval. How bold and strongly marked is the contrast!

"The *one* the cause of intoxication, of violence, and of woes;

"The *other* the occasion of comfort and of peace.

"The *one* the cause of irreligion and of self-destruction;

"The *other* the devout offering of piety on the altar of God.

"The *one* the symbol of the divine wrath;

"The *other* the symbol of spiritual blessings.

"The *one* the emblem of eternal damnation;

"The *other* the emblem of eternal salvation."—*Bible Wines*.

"The distinction in *quality* between the good and the bad wine is as clear as that between good and bad men, or good and bad wives, or good and bad spirits; for one is the constant subject of warning, designated poison literally, analogically, and figuratively; while the other is commended as refreshing and innocent, which no alcoholic wine is."—*Lees' Appendix*, p. 232.

*Tiresh* is another Hebrew word that is often used in the Old Testament for grapes and the juice of grapes,

like our word must, but it is rarely if ever applied to the juice after fermentation has commenced. We read: "They shall gather together corn and new wine (*tirosh*), they shall eat together and praise Jehovah, and *they who are gathered together shall drink it in the courts of my holiness.*"—Isaiah lxii. 9.

And again, in regard to *tirosh*, we read: "That thou mayest gather in thy corn, thy wine (*tirosh*), and thine oil" (Deut. xi. 14). "Thus saith the Lord, as the new wine (*tirosh*) is found in the cluster, and *one* saith destroy it not, for a blessing is in it" (Isaiah lxv. 8). "And thou shalt eat before the Lord thy God in the place He shall choose, the tithe of thy corn and wine (*tirosh*)" (Deut. xiv. 22). Here we see that *tirosh* was to be eaten.

The word *tirosh* occurs thirty-eight times in the Hebrew Bible.

It is translated into Greek, in the Septuagint, by [seventy] distinguished Hebrew scholars, about three centuries before the Christian era, as follows: "The lxx renders *tirosh* in every case but two by *oinos* (the Greek word for wine), the generic name for *yayin*."

Now, are we for a moment to suppose that the above seventy distinguished ancient scholars did not understand as well what was included under the name of wine in their day, as does the writer in the *Christian Union* to-day, when they classed the unfermented juice of grapes with wine, and called it wine? How can the above writer say that "there was but one kind of wine known to the ancients—fermented grape-juice"? Unfermented wine not known to the ancients, indeed! How utterly contrary to the truth, and to well-known facts, is such a statement. Just look a moment, gentle reader, for the second time in this pamphlet:

"Aristotle ('Meteorologica,' iv. 9) says of the sweet wine of his day (οἶνος ὁ γλυκὺς), that it did not intoxicate (οὐ μεθύσκει). And Athenæus ('Banquet,' ii. 24) makes a similar statement."—*Oinos*.

"Josephus, the Jewish historian, paraphrasing the dream of Pharaoh's butler, who dreamed that he took clusters of grapes and pressed them into Pharaoh's cup, and gave the cup to Pharaoh, repeatedly calls this grape-juice *wine*. Bishop Lowth, 1778, in his 'Commentary' (Isaiah v. 2) says: 'The fresh juice pressed from the grape' was by Herodotus styled *oinos ampelinos*, that is, wine of the vine."—*Wine of the Word*.

The celebrated Opimian wine, which Pliny [born A.D. 23] tells us (xiv. 4) had in his day, two centuries after it was made, the consistency of honey, was unquestionably an inspissated article. Such was the Taeniotic wine of Egypt, which Athenæus, in his "Banquet" (i. 25), tells us had such a degree of richness that "it is dissolved little by little when it is mixed with water, just as the Attic honey is dissolved by the same process."

"There is abundance of evidence," says the Rev. Dr. Patton, "that the ancients mixed their wines with water; not because they were so strong with alcohol as to require dilution, but because, being rich syrups, they needed water to prepare them for drinking. The quantity of water was regulated by the richness of the wine and the time of year."

"Aristotle (born about B.C. 384) testifies that the *wines of Arcadia* were so thick that they dried up in goat-skins, and that it was the practice to scrape them off and dissolve the scrapings in water." ('Meteorology,' iv. 10.)—"Temperance Bible Commentary."

We know very well that these ancient wines, which were called wine in those days, which did not intoxicate, and others that were as thick as honey, were not fermented wines; for fermented wines do intoxicate, and wines as thick as honey cannot be made from fermented wine, for the sugar, albuminous and other substances which make condensed wines thick are either destroyed

or cast down or out by fermentation. I have four samples of such condensed wines, or grape-juice, which are as thick as honey. One I obtained at Buda-Pesth, Hungary; one in Cairo, Egypt; one in Damascus, Asia; and the fourth was condensed and sent to me by a gentleman then residing in California. I have had these samples now over six years.

Why should the writer in the *Christian Union* quote from another writer, and thus try to make it appear that the ancient condensed wines were nothing but "grape jellies"? Does he not know that they are very different preparations, and prepared by different methods? Condensed wines are prepared by crushing and pressing the juice from the pulp, skins, and seeds, and then boiling or otherwise evaporating the water until the juice is as thick as honey, so that it can be easily preserved from fermentation; whereas grape jellies are made by boiling the grapes until they are well cooked, then rubbing or squeezing all the pulp and skins practicable through a colander, sieve, or coarsely-woven strainer; and then sugar is added to sweeten and aid in forming a jelly. Condensed wines will dissolve in water as we are told the ancient thick wines did, but grape jellies will do so only very imperfectly, for they are composed largely of the pulp of the grape.

The writer in the *Christian Union* tells us, in a passage already quoted, speaking of fermented wine:

"This was the wine Christ made, drank, blessed."

And again he says:

"He (Christ) commenced His public ministry by making, by a miracle, wine in considerable quantity, and this apparently only to add to the joyous festivities of a wedding. He apparently used wine customarily, if not habitually. When He was about to die, He chose wine as the symbol of His blood, shed for many for the



remission of sins, asked His Father's blessing on a cup containing wine, passed it to His disciples with the direction, 'Drink ye, all, of it.'

Now, intelligent Christian reader, what are we to think of the above statements? Let us look at these statements in the light of reason, common sense, science, and revelation. Is it probable, is it possible, that at that wedding feast, after the guests had drank freely of an intoxicating wine, that our blessed Lord, guided by love and wisdom, would create a large quantity more of an intoxicating wine for them to drink? It is not possible; and the assumption is flatly contradicted by the Governor of the feast, who pronounced the wine created as the "best wine." Place to the lips of a child of parents who do not use intoxicating drinks, or to a man or woman who never drinks such drinks, two glasses, one containing a well-fermented wine, and the other containing the sweet, delicious juice of good ripe grapes, and there is not the slightest doubt as to which would be chosen and pronounced "best" every time—try it.

Then again, is it possible that, on that occasion, a kind of wine was made of which the Lord has never created a single drop in the fruit of the vine? Fermented wine is a product of leaven or ferment and of man's ingenuity; and its chief and essential constituent, alcohol, for which men drink it, is an effete product, and holds a similar relation to the leaven that urine does to the animal body. As Pasteur says, "ferment eats, as it were," or consumes the nourishing and useful ingredients in the juice of the grapes, decomposes them, and casts out excretions, as man does when he eats grapes. Consequently, fermented wine is an utterly unclean fluid, and it fills man, when he drinks it, with all manner of uncleanness, mentally and physically, from the crown of his head to the soles of his feet, as we

well know. It is pre-eminently a leavened substance, for it is never purified by heat, as is leavened bread. We have an abundance of testimony, which the reverend writer of the article ignores, that the Orthodox Jews have regarded, in all ages, and do to-day as a rule regard, fermented wine as coming under the restrictions placed upon leavened things.

The celebrated Jewish rabbi, S. M. Isaacs, said in 1869: "The Jews do not use in their feasts for sacred purposes fermented drinks of any kind. The marriage feast is a sacrament with us."

In a recent work (1879) written by a Jewish rabbi, the Rev. E. M. Myers, entitled "The Jews, their Customs and Ceremonies, with a full account of all their Religious Observances from the Cradle to the Grave," we read that among the strictly orthodox Jews, "During the entire festival (of the Passover) no leavened food nor fermented liquors are permitted to be used, in accordance with Scriptural injunctions" (Ex. xii. 15, 19, 20; Deut. xvii. 3, 4). This, we think, settles the question so far as the Orthodox Jews are concerned; and their customs, without any question, represent those prevailing at the time of our Lord's advent.

The editor of the London *Methodist Times* lately witnessed the celebration of the Jewish Passover in that city, and at the close of the services said to the Rabbi: "May I ask with what *kind* of wine you have celebrated the Passover this evening?" The answer promptly given was:

"With a non-intoxicating wine. Jews never use fermented wine in their synagogue services, and must not use it on the Passover, either for synagogue or home purposes. Fermented liquor of any kind comes under the category of 'leaven,' which is proscribed in so many well-known places in the Old Testament. . . . I have recently read the passage in Matthew in which the Paschal

Supper is described. There can be no doubt whatever that the wine used upon that occasion was unfermented. Jesus, as an observant Jew, would not only not have drunk fermented wine on the Passover, but would not have celebrated the Passover in any house from which everything fermented had not been removed. I may mention that the wine I use in the service at the synagogue is an infusion of raisins. You will allow me, perhaps, to express my surprise that Christians, who profess to be followers of Jesus of Nazareth, can take what He could not possibly have taken as a Jew—intoxicating wine—at so sacred a service as the Sacrament of the Lord's Supper."

It is utterly impossible that Jesus Christ could have used fermented wine as a symbol of His blood, for in its essential constituents, which are alcohol, vinegar, etc., it bears not the slightest resemblance to blood ; whereas unfermented wine, in its essential constituents, which are albumen, sugar, etc., bears the greatest resemblance to blood. This simple fact ought to satisfy every intelligent man.

Then again, our Lord, when He took the cup and blessed and said, " Drink ye, all, of it," knowing that fermented wine was included under the name of wine, and as if foreseeing that His followers might mistake and use intoxicating wine, carefully avoided the use of the word wine at all, and called it the "fruit of the vine," which unfermented wine is and fermented wine is not. It does seem that these facts should satisfy every intelligent, Christian man. Can there be, my Christian brethren, a greater profanation of a holy ordinance than the use of the drunkard's cup as a communion wine, instead of the fruit of the vine? By the use of fermented wine as a communion wine many a man who was struggling to reform his life has been led back to drunkenness and death. I have known of some sad instances, two of which have been described in the preceding pages.

THE ALCOHOLIC WINE PERIL AT THE COMMUNION  
TABLE.

At the late meeting of the Presbyterian Synod of New Jersey, held at Belvidere, the Permanent Committee on Temperance, Rev. W. E. Honeyman, of Plainfield, chairman, submitted a report in which the use of alcoholic wine for sacramental purposes was considered at length. After presenting the difficulty of securing pure wine, and showing the various ingredients, other than the juice of the grape, that enter into the adulterated wines of commerce, the report says :

"The second reason for the disuse of the wine of commerce is the fact that a large number of persons have, through its use, again fallen into the drink habit. We give a number of cases.

"No. 1.--In the city in which one of your committee lives, a woman who had been given to intemperance gave such good evidence of conversion that she was admitted to church membership. When she partook of fermented wine at the communion table, her old appetite was aroused, and she speedily resumed her former habits, in spite of all appeals and warnings.

"No. 2.—A lady friend told the writer of a reformed man in her town, who united with the church, but for many months refused to taste the fermented wine used at the Lord's Supper. His pastor urged him so strongly to partake that he at length yielded, and as a result he returned to his cups, and soon filled a drunkard's grave.

"No. 3.—Some years ago Col. A., a graduate of West Point, who had been a great drunkard, was convicted of sin and professed faith in Jesus Christ. To all appearances he was a sincere, earnest Christian, striving faithfully to do the Master's will. In due time he sat down at the Lord's table, partook of fermented wine, went out, became intoxicated, and in ten days died in a drunken debauch.

"No. 4.—A pastor in Brooklyn writes of one who, after conversion, kept his pledge faithfully and resisted every temptation until he came to the sacramental table, when the serpent in the cup

deceived him, and he went off and for a long time was in a state of intoxication.

"No. 5.—At Mr. Moody's meetings, in Philadelphia, a man who felt his weakness went to Christ for help, and his prayer seemed to be answered. Health and strength returned, and for twenty months he kept his enemy at bay. At length he took the sacramental cup, went directly from the church to the saloon, drank himself drunk, and remained in that condition for days.

"No. 6.—A reformed man, who professed conversion, remained away from the table a long time, fearing the result. Finally he knelt at the altar with his brethren to celebrate the Lord's death, but the alcoholic fumes so aroused his appetite that he sprang up and started for the door. His faithful wife overtook him, and with great difficulty induced him to return home, 'where for four days he raved, and chafed, and paced the floor, lashed by the fury of his appetite.'

"No. 7.—In a New York City church, years ago, there was a gracious revival, and many connected themselves with the church. As some of the converts objected to the use of fermented wine, fearing that they might be overcome by it, the juice of the grape was used at the first communion. At the second, however, the session insisted on using the fermented article, and the result was that quite a number of these men fell and eventually filled drunkards' graves. The letter of one of the members of this church describing these things is touching in the extreme.

"No. 8.—The eighth case is that of a reformed man, who, for fifteen long years after his conversion, had refused to take the cup, but at the end of fifteen years yielded. Before night he was drunk, and he died a drunkard but a few weeks later.

"A number of other instances might be cited, but these must suffice. 'For thirty years,' said a reclaimed man, 'I have never been able to approach the Lord's table without fearing that the temptation might prove too much for me.' John B. Gough, although he had been a total abstainer for many years, made a statement of the same character."

The Synod unanimously recommended the substitution of the unfermented juice of the grape by those who now use the ordinary wine of commerce for sacramental purposes. In the light of such facts as the committee cite,

of the peril involved, especially to reformed inebriates, no church should provide alcoholic wine for the communion table.

It might be well for some of our clergy to hear and heed the warning voice of the Sacred Scriptures :

“‘It is not for kings to drink wine, nor princes strong drink, lest they drink and forget the law, and pervert the judgment of the afflicted.’ Here is abstinence enjoined, and the reason for it plainly given. Again (Lev. x. 8-11), *it is required of the priests*: ‘And the Lord spake unto Aaron, saying, Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute forever throughout your generations: That ye may put a difference between holy and unholy, and between unclean and clean; and that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses.’”

“Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise” (Prov. xx. 1).

No one questions that the wine referred to above as unholy and a mocker and unclean, is fermented wine, and no one supposes for a moment that it is unfermented wine. “But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink, they err in vision, they stumble in judgment. For all tables are full of vomit and filthiness, so that there is no place clean” (Isa. xxviii. 7, 8).

How correctly and literally do the above words represent the effects of drinking fermented wine and strong drinks, seen to-day as of old. O gentlemen of the clergy! beware! beware! “Woe to him that giveth his neighbor drink; that puttest thy bottle to him” (Hab. ii. 15), You have young and inexperienced men and women and even boys under your charge. May the Lord protect them!



While in Egypt in 1884 I visited the American missionaries, and asked them what kind of wine they used as a communion wine in their churches. They told me that almost all of their members were from among the Copts, who are the descendants from the early Christians of Egypt, who have been comparatively isolated and separated from the Christian world for many centuries, and when they told them that the Western Christians used fermented wine, or "shop wine," as they called it, they were horrified at the idea, and would not partake of it ; so they steeped or soaked raisins in water, and then pressed the juice from them and used that, as has been done by the Orthodox Jews when they could not obtain pure unfermented wine. I visited the Grand Patriarch of the Coptic Church, and through an interpreter he told me that he did the same, and that it was suitable for use the moment that it was pressed from the raisins. The day is not far distant when the members of the Western Christian churches will be as much horrified at the idea of using fermented wine as a sacramental wine as are the unperverted Christians of Egypt, and this will occur when our clergy and laity cease to be controlled by either strong confirmations or preconceived ideas or by sensual appetites, and can study the Sacred Scriptures and ancient history, and science and well-established facts, in the light of reason and common sense, instead of assuming everything which accords with their desires, and ignoring everything which conflicts therewith.

Again, the writer of the article I am reviewing says :

"Drunkenness is always and everywhere a sin ; whether drinking is a sin depends upon circumstances ; and whether the circumstances are such as to make drinking sinful, each individual must decide for himself, and answer for his decision, not to a priesthood, a society, or a newspaper press, but to his own conscience and his God."

While drunk the drunkard is insane, and when not drunk he is an abject slave. His appetite controls him, soul and body; he will sacrifice his property, his reputation, and the comfort of wife and children to gratify it. If, gentle reader, you have witnessed the struggles which some have witnessed of men striving earnestly to break loose from that habit, you would not be so ready to pronounce drunkenness always a sin; you would hardly dare thus to judge the poor victim. God alone can realize what he suffers. I ask the intelligent reader, in the light of reason and common sense and of the Word of God, which is the greater sinner, the man who, after he has witnessed all the wretchedness, sorrows, drunkenness, and deaths which we see around us, deliberately takes his first glass of the fluid which has caused this misery, or continues to drink after he has once commenced, while he has the ability in freedom to restrain his appetite, or the man who, by thus drinking, has lost his freedom and reason, and then drinks to drunkenness? If either is a sinner, can there be any doubt as to which is the greatest sinner? A far greater number die from steady drinking than from drunkenness; they die from an inability to withstand the ordinary causes of disease, or to resist diseased action when attacked, and vast multitudes die from diseases caused by so-called temperate drinking, short of drunkenness. The statistics of insurance companies show that the average duration of adult human lives is shortened from seventeen to twenty-four per cent. Is it no sin to enter upon or to continue such a life? Is such deliberate self-murder no sin? And again, no man living who commences and continues drinking can have any assurance that he will not become a drunkard. I well remember when a young man, perhaps eighteen years old, standing on my native New England hills, working upon the high-

way with a young man three or four years older than myself. I said to him that I thought it was well to make up our minds never to drink intoxicating drinks during health, and to join a temperance society; he differed from me, and he said that when he was tired, or went out in the cold and wet and got chilled, he thought that a little "cider brandy" did him good. "But," he exclaimed with great energy, "the man who cannot restrain his appetite is a fool! If you ever hear of my getting drunk, tell me, and I will quit drinking." I intimated to him that it then might be too late. Alas! alas for that young man! he became a drunkard; he spent the farm left by his father; his wife died; his children were scattered among friends; and years after, when I returned to my native town, I was told that he was a pauper at the poor-house.

We are told by the reverend gentleman in the *Christian Union* that nature produces alcohol in the juices, as though its production was by a natural and orderly process. The process of fermentation is just as natural as the putrefaction of meat, when not prevented by care, and from an altogether similar cause; and as orderly as the eating of grain by rats if no care is taken to prevent it; and it is a no more natural or orderly process. The writer tells us that:

"Whether the community can properly, without infringing on the liberty of the individual, prohibit all manufacture and sale of alcoholic liquors, is a political question, on which the life and teachings of Christ throw no light."

A strange statement, indeed! Is it not right to prohibit theft, highway robbery, and other evil acts? Do Christ's teachings throw no light upon such questions? "Thou shalt love thy neighbor as thyself." In our country the government is by the people and for the people,

and voters are responsible for the laws made or unmade ; and they should be governed by Christ's precepts and not by political cliques. We do not hesitate to enact laws to prohibit druggists and others from selling other well-known poisons to people without the prescription of a physician, for fear they may possibly be used by the purchasers to harm either themselves or others ; and I presume the reverend writer does not seriously question the justice and propriety of such laws ; yet, strange to say, we license men, and thus give the sanction of the law to sell fermented wine, beer, and other intoxicating drinks, and allow them to sell tobacco, all deadly poisons, when they know the purchasers will use them to harm themselves and others, and often destroy their lives. Yes, we thus license men to sell when we know that these poisons are sold to men and women who are controlled by an unnatural appetite instead of by reason ; when it is known that they have harmed and killed more of the human family than all other poisons put together, and that many of the purchasers, to say the least, will certainly use them to destroy health, reason, and their own lives, and to render their own families and all intimately associated with them unspeakably wretched and unhappy. And yet, exclaims the above writer, whether the community can prohibit such sales of alcoholic liquors or not, without infringing on the liberty of the individual, "is a political question, on which the life and teachings of Christ throw no light." And the inference is that Christians, preachers, and our religious press have nothing to do with this question. "O consistency ! thou art a jewel." Let stealing become as universal as the selling of intoxicants, and wives and children thereby be deprived of their means of support as extensively as they are by the selling of intoxicants, would the reverend gentleman stand aloof, and

represent that the life and teachings of Christ throw no light upon the question of prohibiting such a violation of the Divine commandments? Shall Christians stand aloof from enacting laws to prohibit stealing for fear of infringing on the liberty of individual thieves? Can crimes be prevented without interfering with the "personal liberty" of criminals to commit crimes?

What is stealing when compared to the selling of intoxicating drinks and tobacco as they are sold in our streets, and all over our own and other lands? Kind Christian parents, which in your estimation would be the greatest crime, and which would you prefer, that a thief should steal from your boy or son, before he is twenty-one years of age, or after you cease to be responsible for him, his money, or that a man should sell cigarettes, beer, fermented wine, or other intoxicants unbeknown to you, and take his money, giving these poisons instead, and thus leading him on step by step, until an unnatural appetite is formed, and he becomes a slave to the use of a poison often before he has reached the age when his rational faculties are fully developed; and when by the use of these poisons the full development of his body is prevented, and his prospects for enjoying good health thereafter and of living to the allotted age of man are most materially lessened. In both instances his money is taken, and we know, by the poverty-stricken men and women and young men we see visiting our saloons, that some of the saloonists, as well as the thief, will take his last penny. Which is the greatest crime, to steal a man's money who is under bondage to a perverted appetite, and consequently comparatively irresponsible for his acts, or to sell him the above-named poisons, which so seriously prevent development and endanger his health, reason, and life, and which bring such wretchedness and sorrow to so many

homes? In both instances the man's money is gone, his wife and children are deprived of the benefit which might result from its legitimate use; but in the one case the man returns to his family a sober, loving husband and father—in the other, perchance, drunk, or on the direct road that leads to drunkenness.

In reply to his intimation that the Bible permits Christians to use fermented wine, but the Koran does not allow Mohammedans to use it, I would simply intimate to the reverend gentleman that the Lord, in His good Providence, has permitted, through the Koran, the Mohammedans to be protected from the drinking of fermented wine and other intoxicating drinks, as He has attempted to protect Christians directly by the numerous warnings in His Word; but the difference lies right here—the former have heeded the warnings, while the latter have not, and hence the fearful drunkenness prevalent in Christian countries. And we see the people of Christian countries sending their whiskey into heathen or Gentile lands with their missionaries. Alas! alas! Which is better—to be a good heathen or a drunken Christian?

A gentleman whom I desired to see resides at Constantinople. He is an Englishman, and when my wife and myself were there in 1885 he had resided there twenty-two years, and had run the largest flouring mill in Turkey. We visited his mill, which was about two miles up the Golden Horn, and he spent an evening with us at the hotel where we were stopping. During our conversation I said to him: "I would like to know about the Mohammedan Turks—what kind of men are they? In our country you can hardly call a man by a worse name than to call him a Turk." He replied that the Government officials and those who come much in contact with foreigners are apt to be corrupt enough. "But," he exclaimed with



great emphasis, "the laboring Turk! the laboring Turk has a great future before him! If I want a man to row me down the Golden Horn when the weather is rough, or to watch my mills when I am away and asleep, who I know will do his duty faithfully, I always choose a Turk instead of a Christian." He admitted that the fact that they never drink fermented wine or other intoxicating drinks was one of the causes of their greater reliability.

It is certain that but a small proportion of the drinkers who have died prematurely were drunkards; they were simply what is called temperate drinkers.

I fully agree with the reverend writer in the *Christian Union* that we should not judge others to be bad or evil men because they do not speak and act just as we think they should, for we cannot see the motives from which their words and acts spring—they are known to the Lord alone; but should we not judge whether a man's words and acts are true and useful and in accordance with the Divine Commandments, or whether they are false and evil and in violation of the commandments? For instance, when we clearly see that the arguments in favor of fermented wine are all based upon assumptions which the most careful investigations by scholars as competent as any in the world show have no foundation in truth, and when we find from historical records that in all ages its use has caused an immense amount of suffering, wretchedness, drunkenness, and an untold number of premature deaths; and we see the same results following its use all around us at this day; and when science teaches us that its use is entirely unnecessary during health, and a direct violation of the laws of health and life; and when in the Sacred Scriptures fermented wine is likened, as to its effects on man, to the poison of dragons and the cruel venom of asps, and Solomon tells us that at last "it biteth

like a serpent and stingeth like an adder"—is it not clearly our duty to show to our fellow-men, and especially to the young, that to commence drinking fermented wine or beer, or to continue to drink so long as we have the power to resist the inclination to drink, is a violation of the commands, Thou shalt not kill, Thou shalt love the Lord thy God supremely, and not the gratification of a perverted appetite; and should we not as clearly as possible point out the truth, and call men to repentance and to the shunning of such evils as sins against God? How else is the world to be reformed and elevated, and the life of the New Jerusalem to descend from God out of heaven, and find an abiding place among men?

The boy, the young man, and those of all ages, in whom the regenerate life has either not commenced or has barely commenced, cannot be expected to live and act up to the Pauline maxim—"if meat cause my brother to offend," etc. Satisfy such that fermented wine is not the "cup of devils," but that it derives its life from the Lord through heaven instead of through hell, and that it is a good and useful drink, and that it is to be hoped the time will come when it can be safely drank, can they want any greater license for commencing and for continuing the life which leads to drunkenness? No one ever intends to become a drunkard or to destroy his life by drinking. He only drinks enough to satisfy his perverted appetite and to make him feel good; that is all.

Now, dear Christian reader, what can be more unfortunate for the Christian Church than for clergymen standing high in the Church, as do several who have written in favor of fermented wine, to write when they possess *only* such an extremely superficial knowledge of the wine question, in its Biblical, historical, scientific, and medical aspects, as is manifested in the article under review, and

several others which have been printed and circulated within a few years? And how unfortunate that such articles should ever be published in religious periodicals that enter the homes where dwell children, and the young and innocent as well as drinkers! I thank the Lord that no religious paper bearing such seductive messages ever entered my father's house as I approached manhood.

The greatest obstacle which the grand temperance reformation has to encounter to-day is the stand publicly taken by so many of our clergy and religious periodicals in favor of fermented wine as a good and useful drink, and the use of intoxicating wine as a communion wine in so many of our churches. But the True Light has come into the world, and it will shine more and more until the perfect day.

As to tea and coffee, while they can hardly be compared with intoxicating drinks, tobacco, and opium, as to their injurious effects on man when he uses them, yet they are very far from being harmless; for, like the other poisons named, their use begets an unnatural appetite which healthy fluids will not satisfy, and they cause symptoms and diseases characteristic of the fluid taken. Tea causes sleeplessness, palpitation of the heart, and other symptoms; while coffee causes the "coffee headache," and often destroys the morning appetite; if given to children, it interferes with their development, interferes with digestion, and causes a variety of nervous symptoms about the chest and stomach. Parents make a great mistake and do their children great injustice when they allow them to taste of tea or coffee before they are twenty-one years of age, or until they have passed out from their control. If the young can be kept from becoming enslaved by such habits, and consequently remain in freedom, until their rational faculties are fully developed, in the increasing

light of this day, it will not be difficult for them to see that all such substances should be avoided. They do not add to one's enjoyment, for they, like intoxicants, tobacco, and all stimulating condiments, destroy or seriously impair the natural delicacy of taste with which the Lord has endowed us, when we eat or drink wholesome and needed articles of food. I am seventy-six years of age, yet I never had a better appetite, and food never tasted better than it does to-day; and I attribute this to my having so generally avoided improper articles of food and drink. After a most patient and careful examination of both sides of the wine question in the light of Divine Revelation, ancient history and of science, for many years, and after having witnessed the fearful demoralization, the wretchedness and sorrow, the diseases and deaths which result from drinking fermented wine and other intoxicants, nothing so surprises me, and discourages me, in regard to the immediate future of the American people, as the pertinacity and persistency with which so many of the clergy of our country, without any careful examination of both sides of this question, are striving to justify the use of fermented wine as a beverage and even as a communion wine. Instead of assuming and ignoring everything, let the advocates of fermented wine answer the following inquiry by the Rev. Dr. Eliphalet Nott, President of Union College: "Can the same thing, in the same state, be good and bad; a symbol of wrath and a symbol of mercy; a thing to be sought after and a thing to be avoided? Certainly not. And is the Bible, then, inconsistent with itself? No, certainly."

There is a slavery from which it is far more difficult to escape than from the alcoholic habit, and equally destructive to our race, to which attention is called on the next page

*"THE TOBACCO PROBLEM."*

There is passing over our land a destroying wave more to be dreaded than the cholera, for where the latter may destroy thousands, the using of Tobacco is sure to destroy hundreds of thousands. It is only of late years that physicians, scholars, and others have begun to realize the fearful consequences which result from the use of this poisonous weed. Careful observation and comparison in our colleges show that the young men who use tobacco, compared with those who do not use it, are not, as a rule, as tall and broad-shouldered, and have not the same lung capacity, nor the ability to endure active exercise of body or mind; consequently that they can never become as finely developed men as they otherwise might have been. One has only to look around him in our cities to see how the development of our boys and young men into a noble manhood is lessened and prevented by this habit; and one has only to visit Spain and other countries, where not only men, but also women, so frequently use Tobacco, to see how races and nations have been deteriorated in both physical and mental stamina by its use. Physicians are beginning to understand that not only many serious diseases, such as cancer of the mouth and throat, and "heart failure," and failure of the stomach, defective sight, etc., are frequently caused by the use of Tobacco, but also that the user is more liable to be attacked by any prevailing disease, and more likely to die when attacked, and is less able to withstand severe mechanical injuries than others. The use of Tobacco tends to lead young men into the habit of using intoxicating drinks. It is one of the strongest and most difficult habits to give up. Our boys and young men are generally led into this habit by the example of older persons whom they respect—often by doctors, clergymen, teachers, lawyers, fathers, and older brothers. What can be done for their rescue? Through the influence and votes of fathers and brothers who care for the welfare of the young, our legislatures may prohibit the sale or giving of Tobacco to boys under 21 years of age, and they may prohibit the advertising of cigarettes, cigars, etc., in our streets and in papers and periodicals; and parents may prevent papers containing such advertisements entering homes. Every father in our land should obtain a copy of the "Tobacco Problem," by Meta Lander, and "Facts about Tobacco," by Edward P. Thwing, M D., and every mother should read them to her boys. Both can be obtained of the National Temperance Society.

#### IV.

### FERMENTED WINE, BEER, AND ALCOHOL AS REMEDIES—ARE THEY USEFUL OR INJURIOUS?

I SELECT from "An Appeal to the Members of the Medical Profession," contained in the April number of *The National Temperance Advocate*, the following testimony of distinguished physicians and writers:

"We know that a goodly number of our best educated and most intelligent physicians, both in this country and in Europe, have absolutely discarded the use of all alcoholic and fermented drinks in the treatment of the sick; and of late years the number who, by heeding the testimony of their brethren who have treated their patients without alcohol or by careful experiment and observation, find that they can cure the sick with far greater certainty and safety without either alcoholic or fermented drinks than with them, is steadily increasing. But we are sorry to say that while scientific research has clearly demonstrated that alcohol is not food and supplies no want in the human body, and is not even a stimulant in any true sense of the word, but that it congests the capillaries, and thus debilitates, and experience shows that its use as a remedy often leads to drunkenness and sorrows untold, when it does not kill the patient speedily, still, a majority of our physicians hold on to alcohol in some form, and prescribe it in the treatment of the sick, as their predecessors held on to blood-letting and bled their patients.



“There are many physicians living to-day who were taught by their preceptors, professors, and the then standard medical works to bleed patients freely who were suffering from pleurisy, pneumonia, and other acute inflammatory diseases; and when they followed the regular treatment, if the patient recovered, they attributed his recovery to the blood-letting, but if he died, they attributed his death to the disease. But at length the question arose with a few observing physicians, whether the blood-letting had not something to do with the great mortality which existed among patients suffering from such diseases. As a result of this inquiry, who hears of a patient being bled to-day?

“To-day many, yes, a large majority of our physicians, are giving alcoholic stimulants in the critical stages of various diseases, and where there is great prostration and weakness, or general debility, and if the patient recovers, the recovery is attributed to the alcohol given; but if he dies, his death is attributed to the disease. The following testimony will show what one intelligent and distinguished physician discovered on treating patients without alcohol, and there are many physicians to-day who can bear similar testimony after the most critical and careful observation and experience; and as a medical man, the writer appeals to every physician, as he values the lives of his patients, to read carefully the following testimony.

“At the end of the testimony of Dr. Higginbottom we will insert the testimony of other physicians and scientific writers who have the most carefully investigated the action of alcohol on living organizations, which testimony, it appears to us, should be heeded by every physician and every patient.”

ON THE NON-ALCOHOLIC TREATMENT OF DISEASE.

BY JOHN HIGGINBOTTOM, ESQ., F.R.S., NOTTINGHAM.

*(Extracted from a Paper read before the British Medical Association, August, 1862, and printed in full in the British Medical Journal.)*

The subject I bring before this Society is a practical one—"On the Non-Alcoholic Treatment of Disease."

I have been for many years a diligent reader of works in which alcohol is recommended or prescribed as medicine and food, but have failed to gain information as to what those alleged medicinal or dietetic qualities are.

It is now generally admitted that alcohol is not an aliment; and, from daily observation for more than half a century, I do not consider it a medicine in the true sense of the word.

What is a medicine? It is a term derived from "*medeor*, to cure." During my long practice I have not known or seen a single disease cured by alcohol; on the contrary, it is the most fertile producer of disease, and may be considered the bane of medicine and the seed of disease. It is destitute of any medicinal principle implanted by the Creator in genuine medicines. Alcohol is the invention of man in the forms we use it, by the destruction of the good food God has given us—a poet says, by the agency of the devil—

He joys to transform by his magical spell  
The sweet fruits of earth to an essence of hell;  
Corrupted our food, fermented our grain,  
To famish the stomach and madden the brain.

Shakespeare says: "O thou invisible spirit of wine! if thou hast no name to be called by, let me call thee devil."

The subject has occupied my attention since the year 1810. At that time I was of opinion that alcohol in various forms—such as wine, brandy, ales, etc.—could not possibly be dispensed with in medical practice, but was absolutely necessary, and that nothing could be substituted for it in the treatment of some disorders and diseases. I believe many of my professional brethren are of that opinion at the present time.

I was educated in the opinion that port wine was absolutely

necessary in the low and sinking state of typhus and typhoid fever; and, in order to procure it for my poorer patients when I commenced practice, I was desirous of forming a wine depot, with the assistance of my benevolent friends. Soon afterwards a singular occurrence happened in a village in Derbyshire. The typhoid fever was prevalent; and it was observed that a number of the rich died, who had been treated with the artificial stimulus of wine; and that the poorer lived, who had little else but natural stimulants, pure air, pure water, and simple diet. The fact was so apparent that it was a saying in the villages, "The doctors were blamed for killing the rich, and the Almighty was praised for curing the poor." From this simple fact I was induced to try the experiment of treating typhoid fever without wine. I had soon a very ample opportunity, for in the month of August, 1813, and the four following months, nearly one-half of my time was devoted to visiting patients with the fever in the parishes of Basford and Radford—villages extending from one to three miles from Nottingham. I may observe here that, at that period, the practice of medical men contracting for the attendance on parishes was not prevalent; consequently they did not place themselves under the often degrading surveillance of the guardians of the poor.

(Dr. Higginbottom, in his day, could find substitutes for use instead of intoxicating drinks, in the treatment of diseases; there surely can be no difficulty in the increasing knowledge of this day, for any well-read physician to find even better substitutes, either as to remedies or doses, than he often used, therefore it is not either necessary or desirable to occupy our limited space with a detail of all of his prescriptions of remedies. Among his general measures were the following.—ELLIS.)

My treatment of the fever was to secure free ventilation, cleanliness, and particular attention to the digestive organs.

After finishing my long attendance with this simple treatment, I had lost only two patients; both of them had wine given to them, unknown to me, by a family in the neighbourhood. I believe none of the other patients had any wine. I know they had none from the parochial authorities, and I could not learn that any was obtained from any other source.

In one family alone, of the name of Dawson, the father, mother, and seven children were all sick of the fever at the same time. A nurse from the workhouse, and an orphan girl they kept (who did

not take the fever), were their only nurses; no neighbour dared approach them. I have not prescribed or recommended wine in typhoid fever since that time, nearly fifty years ago, and my treatment has been attended with eminent success.

During the autumn of 1848 typhoid fever was prevalent in Carington, a hamlet near Nottingham. The disease was fatal in a number of cases. I attended, conjointly with my son, twenty-seven patients at one time; several of them had bad symptoms, great depression, delirium, intermittent pulse, etc. All the patients recovered. I believe the wine treatment would have been fatal to several of them; they would have died from exhaustion. There is no doubt patients often recover in typhoid fever in spite of the wine given; but, after long experience and observation, I am of opinion that its administration in typhoid fever is always injurious in its operation, and often fatal in its effects.

The next complaint which I thought required wine or brandy was *post partum* hæmorrhage. I need not give a detailed account of my practice in these cases, as they may be found in the *Lancet* of June 25, 1845, March 6, 1858, and August 4, 1860.

(Dr. Higginbottom substituted emetic doses of ipecacuanha for wine and brandy with satisfactory results—this remedy is now known to be a useful remedy for hæmorrhages, in doses so small as not to cause vomiting.—ELLIS.)

I should not think it right to take up the time of this society, by detailing my treatment of many disorders and diseases in which alcoholic stimulants are usually prescribed or ordered by my professional brethren, but only several of those in which they have been generally given. I may name *delirium tremens*. For the first twenty years of my practice, I treated *delirium tremens* on the stimulo-narcotic plan, with brandy and opium, and followed the directions of the most approved authorities of the day. During the last thirty years, I have laboured to prevent as well as to cure *delirium tremens*. The prevention is by no means uncommon now in men, arising from their entire abstinence from intoxicating agents, such as alcohol, tobacco, and opium.

In the year 1834, I attended, with the late Dr. Andrew Blake, of Nottingham, a patient with *delirium tremens*. He published the case in his well-known work, "A Practical Essay on Delirium Tremens" (second edition), in which he states—"The patient was a fat and robust publican, who lived in an atmosphere charged with

alcohol; in addition to which he daily indulged very freely in ale and spirits, and had done so for years past." I wished this patient to remove altogether from his public-house; he took my advice, and reformed his drinking habits—a very rare instance, at that time, now twenty-eight years ago. He is still living, seventy-four years of age; and to use his own words when I called upon him a few days before I published his case in the *Lancet*, on my saying to him—"Why, you are still alive!" he answered—"I'm but a lad yet." His wife died of *delirium tremens* about a year after her husband's attack of the disease. I have discontinued the use not only of alcoholic stimulants in the treatment of *delirium tremens*, but also the use of opium, having been much dissatisfied with its effects, and have been led to consider it only as a palliative, which hides and often aggravates disease.

The emetic treatment in *delirium tremens* is invaluable. I prefer ipecacuanha to the tartarized antimony, as being safer and more effectual; but I will not enter into details, but rather refer you to the *Lancet* of November 28th, 1857, where I have given some account of the treatment of that disease.

I may mention here also the cure of *periodical drunkenness*, which may be considered as a disorder. It is observed that, in the intervals between the attacks, the person is quite sober, and often remains so for two or three months, or for a longer period; when the mania comes on, the desire for alcoholic stimulants is so strong as to destroy all power of self-control, while the sensation of depression and sinking is so great as to compel him to use those stimulants as his only remedy. When a person is in that state, it will be found that his stomach is in fault, and that the unnatural appetite arises from a vitiated secretion; if half a drachm of ipecacuanha be taken so as to produce full vomiting, the desire of intoxicating stimulants is immediately removed, and the circulation, which has been previously languid, is restored. From the experience I have had of ipecacuanha emetics, I am of opinion that, if a patient can be persuaded to follow up the emetic plan for a few times when the periodical attacks come on, he will be effectually cured, and the dipsomania (for such I look upon it) will be overcome.

There is another subject which demands the most serious attention of the profession at the present day; that is, the alcoholic forcing system—falsely called "a generous diet"—by taking rum

and milk in a morning, and wine and malt liquor several times a day with food : a most injurious and dangerous method of treating disorder or disease, which is now frequently adopted by some of our junior practitioners. Whatever present relief may be obtained from it, it must terminate injuriously, if not fatally, to the patient. I will not enter further into the subject, as my opinion has been so lately given in the *British Medical Journal* for January 18th of the present year.

After twenty years of constant and unremitting attention to the effects of alcoholic stimulants on the human system, in an extensive practice as a general practitioner, I discontinued them altogether both as food and medicine, now about thirty years since, from a full conviction of their insufficiency and dangerous qualities, even before the origin of the Temperance Societies. Some years before the establishment of Temperance Societies, these convictions were thrust upon me ; and upon their formation I gave my most hearty concurrence and assistance. It favoured me with an extensive field of observation, and I particularly marked the changes which occurred in the habits, personal appearance, and health of the members. The chief motive I had in joining the society was for the purpose of preventing and curing drunkenness, disregarding altogether any pecuniary loss. I considered it a legitimate employment for me as a medical man. Previously to the institution of these societies, drunkenness was deemed incurable. I am not come here to give a Temperance lecture ; but I may say with truth that the Total Abstinence Societies have effected more good than all the united efforts of all the benevolent societies of England, of a secular nature ; it does away with the necessity of benevolent institutions. Delavan, the great American Temperance advocate, said, " that if total abstinence from alcoholic fluids became general in England, we should have to search for objects of charity."

I now state some observations on the effects of alcohol on the human system, connected with these societies.

1. The first circumstance which arrested my attention after being some time in the Temperance Society, was by members saying that they had lost their rheumatism (or gout) since they had abstained from alcoholic drinks. I designated it at an early period of the society, alcoholism, and not rheumatism, as abstaining from alcoholic stimulants cured them. The improved state of health of many corroborated the truth of that passage in Shakespeare,



"Ask God for Temperance; that's the appliance only which your disease requires." If abstinence from alcoholic and all fermented liquids were prevalent, we should seek in vain for a gouty patient; proving the truth of the opinion of Dr. Erasmus Darwin, who said "he never knew a case of gout but the patient was addicted to the use of vinous or fermented drinks." I believe, even in hereditary predisposition to the disease, it is probable that attacks might ultimately be prevented by continued abstinence.

2. I noticed in my new and improved method of treating disease the tardiness of recovery in those patients who were in the habit of taking daily alcoholic beverages, compared with others who were abstainers. This contrast was enforced upon my observation, and accordingly I formed my prognosis, that I could expect no particular amendment until the nerve-poison, alcohol, was eliminated from the system. In severe attacks of disease, patients using alcoholic stimulants regularly were in a more prepared state for disease, and certainly had less probability of recovery.

3. It is almost impossible to relieve patients labouring under chronic disease, whilst they are daily taking alcoholic fluids.

4. When a patient is in a sinking state from disease, and when a medical man has thought an alcoholic stimulant absolutely necessary to snatch the patient from death, in this case the great danger is, that such a stimulant will extinguish the small spark of life remaining, and that the patient will be destroyed. It was truly said of the Brunonian system, "that Dr. Brown had made no provision in his system for the recovery of exhaustion arising from the effects of taking alcoholic stimulants." Lord Bacon observes, "If the spirit is assailed by another heat stronger than its own, it is dissipated and destroyed."

5. It is not unusual to give wine or brandy at the apparent approach of death; such a practice is a mistaken kindness. In many instances patients are sent drunk into another world, having their minds beclouded and rendered incapable of leaving a dying testimony to their anxious and expectant friends and relatives. I have heard this commented upon as a very just and serious complaint against some medical men. "Let me go home sober," said an old lady when urged on her death-bed to sustain her failing strength with brandy. "The medical friend of the late excellent Dr. John Pye Smith, on perceiving a rapid diminution of power,

recommended some brandy to his water beverage. This proposal was conveyed to the eye of Dr. Smith in writing, on account of his great deafness. He turned to his wife, and emphatically said, 'Never, my dear; I charge you, if such a remedy be proposed when I am incompetent to refuse, let me die rather than swallow the liquid.' "

6. I have had patients, apparently in a dying state, who have recovered by giving them very frequently small quantities of light nutritious food, and particular attention to natural stimulants, similar to those cases I have related in the sinking state of typhoid fever. Shakespeare says, "While the vital flame burns feebly, a little give at first; that kindled, add a little more; till by deliberate nourishment the flame, revived, with all its wonted vigour glows."

7. I have been led to observe the very great tenacity of life even in those patients suffering under incurable disease, when they have been total abstainers from alcoholic fluids; and the very speedy death of the very intemperate under similar circumstances.

8. The adage that "wine is the milk of old age" is very erroneous, as it regards our alcoholic wine; it possesses no analogy to milk. Milk contains all the constituents of food, and is the type of food. Dr. Erasmus Darwin used to say, "Milk is white blood." The oldest individuals I have known have lived chiefly on milk and farinaceous food. Such food alone is sufficient to preserve the body in a healthy, cheerful, and happy state. Alcoholic wine is not at all adapted to support or repair the decaying body in old age, but to exhaust the vital powers, produce disease and death.

9. There is a subject with which I have been much impressed—that is, the great and fearful responsibility in ordering or prescribing, by medical men, alcohol as a medicine, particularly to delicate females. From my own observation the effects have been most calamitous in producing confirmed drunkenness. The very slow, insidious, pleasing, and delusive manner in its attack is such, in the commencement, that the patient is totally unconscious of her state. On visiting a lady, I perceived she did not articulate her words distinctly, and on inquiry she told me she had been taking brandy and water. I thought it right to inform her that, if any neighbour were to see her in the state she was in, it would be said that she was intoxicated. She directly said, "If I thought so, Mr Higginbottom, I would never take a drop again as long as I live."

Such an amiable character never expects to come on the list of drunkards. I have known some of the most truthful, beautiful, and excellent mothers and wives arrive at such a state of intemperance as to become a burden to their families and outcasts of society, in a lost state, from which there is no recovery. What compensation can a medical man make for being the cause of such a calamity?

I have been called to a lady dead drunk, when her husband has been under the greatest apprehension of her dying. On the following day the poor inebriate stoutly denied to me that she was ever intoxicated in her life, and that "she only took a little to do her good." I never knew a lady yet who acknowledged that she had taken too much.

The non-alcoholic treatment is equally successful in surgical as well as medical cases.

I have found that, by abandoning the alcoholic treatment, acute disease is much more readily cured, and chronic disease much more manageable.

I have never seen or known a patient injured by leaving off alcoholic fluids at once. I should as soon expect "killing a horse by leaving off the whip or the spur."

I have not heard from my professional brethren or any of my patients that my non-alcoholic treatment of disease has occasioned a single death; my greatest trouble has been for many years in preventing patients from being destroyed by the use of alcohol—I do not say the *abuse*; for I consider the *use* the *abuse*. In all cases it shortens life.

"To the above we will add the testimony of three or four distinguished medical men and scientists.

DR. WM. B. CARPENTER.

"Dr. Wm. B. Carpenter, who stands at the very head of the physiologists of our century, says:

'That the taking of alcoholic stimulants is in any way useful in keeping up the heat of the body, may now be considered as a myth altogether exploded.'

"Again he says:

'Now, it is the result of many observations that the introduction

of alcohol specially deranges the vaso-motor system; this derangement showing itself alike in disturbance of the heart's action, and in relaxation of the capillary vessels, which become filled with blood, especially in the nervous system and in the skin. This causes one to feel that warmth and exhilaration which is the first effect of the introduction of these disturbing agencies, and which are appealed to as evidence that drink does us good. Well, what are the facts? The fresh glow is simply the result of relaxation of the capillary vessels of the skin, allowing a large quantity of blood to come to the surface, so as to give the feeling of superficial warmth. But if a larger amount of blood comes to the surface, it robs the parts within; and the feeling of genial warmth gives way to a general depression, especially when we are exposed to severe cold. The temporary exhilaration of the nervous system, too, is followed by a corresponding depression. Hence a person feels "sick and sorry" the next morning after taking alcoholic stimulant.'

#### TESTIMONY OF DR. RICHARDSON.

"No man has experimented more carefully and critically to ascertain the effects of alcohol when taken by men and animals, than has Dr. Benj. Richardson, and as the result of his experiments and observation, we are told in *The Dawn*, an English periodical, of November 19, 1891, that :

'Dr. Benj. Richardson declares it to be his opinion that the administration of alcohol will become, like blood-letting, a thing of the past, that it is passing into the same position as blood-letting. He, as a student, was educated to bleed; he was educated in the employment of alcohol; he saw the effects of the application of these tested by comparison, and he has, in one instance as much as in the other, come to consider them as behind the age, and both as remedies belonging to a departed and deceived generation.'

#### TEMPERANCE HOSPITAL OF CHICAGO.

"Dr. Chas. G. Davis, of Chicago, in a paper read before the National Temperance Convention, and printed in the *Journal of the American Medical Association*, speaking of the National Temperance Hospital of Chicago, says :

‘The basic principles upon which this institution rests may be formulated as follows :

1. Alcohol is a poison.
2. When taken into the system, it is not assimilated, but passes the round of the circulation, and is finally thrown off through the organs of excretion, unchanged.
3. While passing through the body it disturbs the various physiological processes, and in this way lays the foundation for disease.
4. It does not stimulate or strengthen, but it depresses and weakens.
5. As it is not assimilated, it cannot be a food.
6. As it disturbs every physiological process, it cannot be a medicine.
7. There is no disease afflicting the body, that cannot be more successfully treated without than with the use of alcohol.’

“Speaking of the success which has attended the treatment of surgical and medical cases without alcoholic or fermented drinks, he says :

‘The lesson already taught has been sufficiently convincing to impress the most skeptical that alcohol is not only unnecessary as an active medicinal agent, but that, in a majority of cases, it is an actual hindrance to the recovery of the patient. Slowly but surely, every year, this great truth is being impressed on the minds of the medical profession.’”

## MEDICAL DISUSE OF ALCOHOL.

BY N. S. DAVIS, M.D.

“As a candid and interesting statement of a long personal experience in the treatment of diseases generally without the use of alcoholic liquors, Dr. Higginbottom’s article is of real value and will doubtless attract the attention of many readers.

“I have been fully engaged in the general practice of medicine, including much hospital and dispensary work, continuously for a period of fifty-six years. During the

last forty-five of those years I have prescribed for internal use *no forms* of either fermented or distilled liquors in the treatment of either acute or chronic diseases, simply because I had previously proved to my own satisfaction that their effects were a positive hindrance to the recovery of my patients. During all those years I have embraced every opportunity presented by consultations with other practitioners, to study the clinical results obtained by them, and I am certain that there is no disease that cannot be treated more successfully without alcoholic liquors than with.

“In studying the mode by which alcohol produces its effects while in the living human system, it is necessary to appreciate the full import of the following propositions:

“1. All nerve sensibility and force, and all natural molecular or metabolic changes, nutritive, secretory, and disintegrating, taking place in the living tissues, are absolutely dependent on the presence and movement of blood containing its natural proportion of oxygen.

“2. The oxygen needed in the blood is received from the pulmonary air-cells by the hemoglobin and serum of the blood and in them conveyed to the systemic capillaries, where it comes in contact with, and exerts its influence on, every cell and structure of the body.

“3. Alcohol at ordinary temperatures of the air, or even of that of the living human body, manifests but a very feeble affinity for oxygen, but does manifest a very strong affinity for water, albumen, and hemoglobin, acting upon them readily at all ordinary temperatures.

“If, therefore, alcohol sufficiently diluted to permit its circulation in the blood, should be introduced, either by the stomach or any other method, instead of uniting with the oxygen, it presents its superior affinity for the hemoglobin and serum albumen, and thereby directly interferes



with their reception of more oxygen from the pulmonary air-cells. It is thus that the presence of the alcohol hinders the hemaglobin from being converted into oxy-hemaglobin in the pulmonary capillaries, and in the same ratio diminishes the amount of oxygen conveyed to the systemic capillaries; and in the same ratio, also, the nerve sensibility and metabolic changes diminish. This affords a full explanation of the facts now admitted by all who have carefully studied the subject, namely, that the presence of the alcohol retards both nutritive and disintegrative changes, diminishes excretory products and temperature, and lessens nerve sensibility and force.

“An explanation of these admitted facts has been hitherto, and still is, sought for on the supposition that the alcohol simply unites with oxygen of the blood and thereby prevents or diminishes the action of the latter on the tissue elements of the body, and yet generates heat and some kind of force. The fatal defect in this old combustion or oxidation theory is, that no investigator has been able to find the legitimate products of such oxidation. So far as is known, the oxidation of alcohol resolves it into either aldehyde, carbon dioxide and water, or acetic acid, and evolution of heat. Consequently, if alcohol underwent oxidation in the system some increase of one or all of these products should have been uniformly found, either in the blood, the exhaled air, or in the other excretions. But instead, the most accurate and numerous investigations show less carbon dioxide in the exhaled air, less temperature of the body, and neither acetic acid nor aldehyde in the blood.

“And yet the puzzled investigators turn and say that, inasmuch as the alcohol disappears in the system and cannot be all regained from the secretions and eliminations in a limited time, it *must* have been oxidized and con-

verted into some kind of force. But what force? Certainly not nerve force, mental force, muscular force, heat force, or metabolic force; for all of these are directly diminished by its presence. The only force found operative in the case, is the superior affinity of the alcohol for the hemaglobin, albumen, and water of the blood; and its toxic power to so modify their molecular condition and properties as to diminish their efficiency in receiving and conveying the oxygen from the pulmonary to the systemic capillaries, and thereby impairing all the vital processes in which the presence of oxygen is required.

“This view also affords a rational explanation of the numerous pathological changes everywhere recognized as resulting from the habitual use of alcoholic drinks, even in the most moderate quantities. These changes were well exposed in the celebrated discussion on chronic alcoholism by the Pathological Society of London, only two years since, and are easily found on the pages of our medical literature.

“It enables us also to see clearly the philosophy or *rationale* of those illusions and delusions that have been imposed upon the human mind by the use of alcohol in both health and disease through all the generations of the past. Thus a moderate dose in health by its anæsthetic effect on the nerve-cells of the brain lessens the individual's consciousness of cold or heat, of weariness or despondency or weakness, and he is deluded with the idea that it had warmed and cheered and strengthened him, when it had done neither; but instead, had simply diminished the acuteness of his own perceptions while the evils continued in full force. So in the progress of disease, its use generally has the same anæsthetic effect, causing the patient to complain less, rest more, and often say he feels better, but it neither removes the exciting cause, nor cor-

rects the morbid processes constituting the disease, nor increases the activity of the metabolic changes of either nutrition or elimination. Nor is that all. For in the same proportion as the alcohol diminishes the internal distribution of oxygen and thereby acts as a so-called conservator of tissue, it still more actively interferes with the katabolic processes by which the natural excretions are maintained and foreign disturbing elements are eliminated, and consequently it prolongs the morbid processes, favors molecular degenerations, and increases the ratio of mortality. Clinical facts and cases could be cited in abundance, illustrating and sustaining the correctness of the foregoing views, did my time permit."

CHICAGO, ILL.

"There are thousands of physicians in this country and Great Britain who rarely, and many who never, prescribe alcoholic or fermented drinks of any kind, being satisfied that they can treat their patients far more successfully without than with them. Why should not all physicians do the same? Many of the physicians who do not use such drinks in their practice to-day formerly used them. Who is best qualified to judge as to the best method of treatment, the physician who has carefully watched and tried both methods, or the physician who has only tried one method? In other words, should physicians be governed by reason and common sense, or by the practices of a bygone age?"

Dr. N. S. Davis, of Chicago, whose testimony is given above, is one of the most intelligent and best known physicians of our country, and his testimony is worthy of being heeded by both physicians and patients. In addition to what I have quoted above from the *National Temperance Advocate*, I cannot close without giving my own testimony, and earnestly calling the attention of all

physicians and every one to the great danger to life which results from giving alcohol in any form to patients in very critical cases, or as they are at or approaching the crisis in their disease, in fevers and in inflammatory diseases, such as pneumonia, etc.

No more dangerous treatment has ever been adopted than to give a patient in a critical stage of disease alcohol in any form or quantity. Every intelligent physician and layman ought to be able to see that this is true. Alcohol paralyzes the minute capillary vessels and veins (look at the face of the drinker) on the surface of the body, in the brain (look at the drinker's words and actions), stomach, lungs, and kidneys, and congests them with blood, through which the structures are nourished with food and drink and purified by the removal of decomposed and effete substances. Cannot every one see that these vessels, when thus paralyzed and congested, cannot perform their duty as well as they can in a natural state? Then, again, the temperature of the body is lowered internally and its heat wasted from the surface. What patients in the critical stages of disease require are warmth applied, if needed, to the surface of the body and limbs, and hot water (not scalding hot, of course), milk, unfermented wine, and other simple, easily digested articles, which will nourish and strengthen the body taken internally.

While some habitual drinkers die from drunkenness, many more die from apoplexy, paralysis, laryngitis and bronchitis, heart failure, fatty degeneration of the heart, diseases of the stomach and liver, Bright's disease of the kidneys, etc., and especially from an inability to either resist or withstand epidemic, contagious or inflammatory diseases, or even mechanical injuries.

A few years ago I met a German woman whose husband I knew well, and had reason to fear that beer drinking was



doing him great harm. I said to her that, on her husband's account, she should never let another drop of beer enter her house if she could help it. "Why," she exclaimed, "I cannot do without beer. I suffer so much during and after confinement, and am so weak, and have so little milk for my child, that my doctor says that I must have beer to give me strength." She was then expecting to be confined within a few months. I replied to her by saying: "I have attended a great many more patients during confinement than your physician has ever attended, and after the first three years of my practice, I never gave to a single patient beer, fermented wine, whiskey, or brandy, or any other intoxicating drink. Now, if you will follow my advice, you will have a very different time from what you have ever had before; and my advice is that from this time forth you do not taste a single drop of beer, wine, or any other intoxicating drink." She said she would follow my suggestions. I met her again when her child was a few months old, and she looked like another woman. She came up to me and said: "Well, doctor, I have followed your advice strictly. I have not tasted beer, wine, or any other intoxicating drink, and I never before had such a comfortable time during my confinement. I never was so strong or gained my strength so rapidly. I never had so much nurse for my child, and I never had such a good-natured baby before." She was the mother of several children.

Such are the results of the two methods of treatment.

There is no surer way to retard and often prevent recovery than to give patients drinks or even remedies which contain an appreciable quantity of alcohol. Where the tendency to recovery is strong they will recover sooner or later in spite of the treatment; but in many cases the physician may keep a delicate, nervous patient sick as long as he gives alcohol in any form.

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